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Charles L. White

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JOHN MASON PECK

Pioneer Missionary

THE CHURCHES AT WORK

BY
CHARLES L. WHITE

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TO OUR FELLOW WORKERS
IN THE UNITED STATES

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INTRODUCTION

It has been my desire to show in an intimate, popular, and concrete form the serious situation confronting the churches of America, and suggest ways in which they may work in the spirit that prevailed in the early Christian centuries, when, without facilities for reaching and serving the people, astonishing spiritual results were obtained. The inference is that America may become Christian in the fullest sense and influential among the nations in the broadest way if her highly organized Christian forces, with modern tools in hand, can feel the individual responsibility and have the consecration and personal enthusiasm of the Christians of the first century.

CHARLES L. WHITE

New York City, May 10, 1915

THE LAND AND THE WORKMEN

I

THE LAND AND THE WORKMEN

The Land

Wide Horizons. While crossing from Antwerp to London an American student boasted of the great extent of the United States. The Englishman to whom he spoke replied: "My friend, do you not know that the worth of a picture does not depend upon its size?" And then he dropped a word about the vast extent of Canada, showing that size impressed him also. It affects every one. A mountain gives to the soul more than the hill, the wide prairie more than the pasture, the swift, deep, broad river more than the brook, however sweet its song.

The Earliest Inhabitants. The continent has been here, who shall say how long? and who can safely state whence came its earliest inhabitants? Were they Mongolians? What we know about America dates back to a certain time when different types of men with various motives began here their new and strange lives.

America's Real Founders. The first to arrive succeeded not so much because of what they brought as because of what they were. It was their character that conquered. Their courage could not be crushed. If harvests failed, their hearts did not falter. If disease laid low their leaders, fresh determination came to those

who were left. Their intensity was the ax that cut away the underbrush; their zeal was the fire that burned it. They met all foes face forward. They understood each other, knew their own hearts, and grasped much of God's plan. In most cases the settlers were persons of high purpose, anxious to find in the new world an open door to religious freedom and to personal initiative. What did they bring with them? They reached a strange shore with an ax, a saw, a hammer, a gun, the Bible, a conscience, and high thoughts. They established simple homes, started necessary schools, erected plain, commodious churches, and by means of these three agencies small groups of brave people scattered along the Atlantic coast have grown to be one hundred million souls.

Guarding the Springs. The home, the school, and the church are the springs from which flowed the pure waters that quenched the thirst of the workmen. To keep these springs unpolluted, to guide and use their waters rightly, is the task of the Christians of this century. Every man who would throw into these waters the poison of his unbelief, every man who is indifferent to their value, though eager to enjoy their benefits, must be treated kindly but firmly, and made a friend of the springs. The little child and the stranger within our gates must alike be taught their worth and trained to use the dipper and satisfy all inner longings. This work must be done by Christians in the home, the school, the church, and in every walk of life. A Christian who strays from this path of labor is an idler, a

tramp, a drone. But they who spend their lives for the springs are the sons and daughters of the King. If they do their work well with each generation, the long future may have earthquakes, storms, and fire, but the still, small voice of Christianity will be heard and heeded.

What Might Have Been. Who were the first Christians of America? They had suffered for their faith and wanted a place "to grow in the sun." They came from Anglo-Saxon lands and transplanted their customs and habits. What if storms had driven the first ships to the coasts far to the south, where the climate is enervating? Would they have built what we to-day have? Were the blasts of winter needed to winnow the chaff from the wheat whose planting and harvests have been the admiration of the world?

What might have been the results if the Spaniards had colonized the whole Atlantic seaboard and had repeated in the North their work in Mexico and through the South? What might have resulted if the French had retained Canada and conquered the colonies?

What would have been the development of the middle and far West if France, during the nineteenth century, had kept the Louisiana territory, and strongly dominated its civilization? If the war with Mexico had not come, would the states ceded to our country be now just emerging from the darkness of feudalism and be often rent with civil strife?

One impressive fact calls for long thought. In America God established a great country strongly Prot-

estant, facing the older continents, with the political and spiritual influence whose future reach and power can be only faintly understood by the wisest. This has happened in the fulness of time when men who had been justified by faith took large views of life and were eager for hard tasks, and one wonders if God has not made America another chosen nation. Is there the same danger of sin and captivity as in ancient days? Is a period of exile possible?

The Unseen Hand. The racial struggle for a continent was guided by an unseen hand. The aftermaths of regrettable wars were at first bitter, but the later harvests have been sweet. The forces of Protestantism in the founding of the republic were numerous and strong. A large number of the most influential leaders were loyal to Christ. The political and religious factors in the growth of some states of the nation were strangely intermingled, but soon the puzzle was solved and "Church and state" in every place has given way to the Church in the state.

An Inventory of the Population

The First Americans. How many kinds of Americans are there? The first Americans were the Indians. They are yet with us. It is thought that they came after still earlier peoples. In our country to-day we have 330,000 of these people, belonging to 200 tribes, speaking 57 languages. A western orator who excitedly shouted:

"The Indian has gone, is going, and is about to go,"

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would have told the truth if he had added, "forward." Whether these first Americans will go forward alone or blended in other races, who can say? Of late they have been among the progressive people of the nation. Many of them have great mental capacity, personal initiative, and Christian leadership.

Hyphenated Americans. We have also what President Wilson, with others, has styled "hyphenated Americans." They cannot easily forget their former homes, and, while loyal to their adopted country and fighting its battles for freedom and righteousness, each cannot separate himself in sympathy from the land of his birth. Its dangers try his soul, its honor is as personal to him as his own, and in its wars of defense and aggression he will assist with gifts of money or even steal silently away and die under his boyhood flag.

Transients. The transients are visitors from many lands who come to America as miners go to Alaska—to get gold and return home, or as fishermen sail to the Newfoundland Banks for a catch. Many of the transients are overcome by temptation, as men die under the stress of a northern winter. Others are crushed beneath the wheels of industrialism, like fishermen run down by ocean greyhounds. Those who escape the smoke and the filth and the injustice go back at last with savings that promise a home and a lifelong independence in their native lands. What do they think of the new land? Were their hands burned in the fires of sin, or cleansed in the water of life? They helped to build America. How much has America built into

them of the kingdom of God? Did the churches by closed doors discourage them, or by outstretched hands help them? Did Christians in America drop any seed in their lives to germinate in this or in another land?

Ideal Americans. The ideal Americans are the Christians who recognize the brotherhood of all men. They count the vantage-ground of birth as a sacred trust. Their roots, reaching backward into the rich soil of a Christian civilization, bear fruit for the poorest of the newcomers. They have no pride of "face, nor place, nor race, nor grace." They do not make broad their phylacteries but their sympathies. In business they are kind to the employed, just in all dealings with their fellows. They are not pirates, but prophets of the new day of social justice. They possess the faith in Christ which they profess, and when they explain the gospel with their lips they do not have to explain their lives. Their lives are not only transparent but translucent. They live in the open, and can look men in the eye. They are not boastful, but direct, sincere, frank; and church-membership means to them discipleship. They do not hesitate to talk of Christian experience. They do not have to pump the water up. Confession of Christ flows from their lips as freely as water from a faucet under the pressure of the reservoir open to the sky. Their conversation is clear as crystal, and it brings refreshment to many souls. The ideal Americans are loyal to Christ, devoted to the Church, faithful to those whom their lives touch in the customary ways or in forms of service which they devise.

How many ideal Americans are there? Who can answer? They are scattered through the land. They differ in political, social, intellectual, and denominational convictions, but they use the same spiritual measuring-rod. America will be largely saved by them, and their number is surely increasing.

Possessors of Wealth. A national inventory of our resources shows that the wealth of the nation is exceedingly great. A large part of this is in the hands of those who profess to follow Christ. Some of these men are almost embarrassed by their riches. How to distribute even their income without harming the giving power of others is a task for which they seek the advice of experts.

Cross-section views of the business world cannot be made. Surface suggestions indicate that the ideals of Christ are greatly needed in an industrialism based on competition. But it is encouraging to learn that a business man of international reach declined to address a woman's club on the subject, "Dishonest Men Whom I Have Met in Business," saying in his reply that, during a long life of very wide connections, he had met but two dishonest men. A wholesale merchant in New York has made the statement that, among the thousands of men with whom he has done extensive business, the most honest belong to the group whose racial name has in some quarters been used as a synonym of dishonesty.

Changes in the business world are coming swiftly and in the right direction. They are being hastened by

men who are administering their fortunes as a sacred duty, or who are sharing their profits and helpful ideas among those with whom they are bound up in the bundle of life.

The Cave-Dwellers. The cave-dwellers are still in the land. They live as far removed from Christian ideas as despotism is from democracy and as light is from darkness. They are in politics corrupt. They plan their campaigns in the loathsome atmosphere of bribes and spoils. Their hiding-place is still a mammoth cave.

The mercantile cave-dwellers are more cautious, for they fear the light. They conduct business by graft, and plot to deceive in quality and quantity. Their short measures and imperfect scales are gathered by wagon-loads when righteous men are in office. They are the Shylocks of the business world and are of many tribes, but are probably growing fewer in number.

The social cave-dwellers are the most cautious, but they draw into their underworld of vice the willing and the unwilling alike, and to a slavery which destroys both body and soul.

The cave-dwellers of intemperance are still in many places. The doors into their dens open from popular corners and in respectable neighborhoods. They lure into their haunts the unwary and poison them. They drug the conscience, deaden the intellect, demolish the home, fire the passions, and destroy the hearts of men. They are very loyal to each other, and defend themselves by underground connections with other cave-

dwellers. Indeed, subterranean passages seem to connect the dens of all evil workers.

The churches are the foes of the cave-dwellers. Christians in all ways now known and yet to be devised must fight all cave-dwellers, destroy their caves and drive them up into the sunlight. Against these agencies of evil Christians and churches must array themselves, not spasmodically under reform leadership, but constantly under divine guidance, not a few here and there, but all together always and everywhere.

The Workmen

How the Churches Grew. The development of the denominations generally followed the lines along which the members of their churches went westward. It was a natural growth. Convictions were strong and a life of toil and danger made the next world seem near. The voices of nature came as messages of God. If faith was stern, it was also strong. The anchors of hope seldom dragged at their moorings. The rapid settlement of such a vast extent of territory was followed by the establishment of Christian churches, and the erection of educational institutions. In all these developments Christian men and women had a large share. They placed their altars where they plowed their acres, and taught their neighbors to love and worship God.

Men Who Kept the Faith. The region west of the Mississippi River was brought to its present Christian strength by those who did not leave their religion be-

hind them when they crossed its flood. These men were the leaven that has worked for righteousness in every western state. The results already seen could not in their full measure have been accomplished if the home mission societies had not sent their missionaries to be the spiritual leaders in new communities. A few of them were swept away, as was Demas, by the lure of gold, but the vast majority were tried in the fire and were not found wanting. They were men of great faith and large vision. Their strategy in founding churches and schools was based on spiritual intuition. Men who could have amassed wealth preferred to lay up treasures in heaven. They laid foundations of gold, silver, and precious stones, and then they pushed on like Christian scouts, searching for other groups of believers. These they established in the faith, and inspired their children to get an education and to be the leaders of the nation.

Later Workmen. Christ's plan is to complete the tasks of the earlier by the toil of the later workmen. Christians of to-day are the later workmen. They build the superstructure on a foundation laid by hands now quiet. They dig for gold in the mines the earlier men started. They macadamize the roads former men cut through the wilderness. Their hearts beat faster in eagerness to do Christian work because other hearts were crushed by cruel opponents. They cultivate the plants others placed in the garden, and they gather the fruit. They discover diamonds on the farms others cleared. Christ alone can make later work supplement

earlier labor. His superintendence of both sets of lives gives completeness to what would be fragmentary.

The Search for Laborers. As the angel of God stood before the tent of Abraham looking for some one to trust, so Christ searches for trusted workmen now. There is more important work to be done now than Abraham, Moses, Joseph, David, and Daniel did. The workmen who are set apart by ordination vows can lead and plan, but they cannot win battles any more than military officers can. The common soldiers do this. The captain on the bridge cannot sail or save the ship. The stokers, the engineers, working out of sight, and the sailors aloft, on deck, everywhere at work, are the saviors of the ship.

The churches are well officered by consecrated men who lead those that will follow. They are the architects, and they need masons, carpenters, and others to execute their plans. One can deceive himself into thinking he is doing his full Christian service in polishing an altar-rail, or helping in a bazaar, and of course all work done for Christ's glory is of value, but spiritual workmen are needed.

Divine Training Schools. This demand for spiritual workmen is the test, and shows the task of the churches. No other organizations can produce these workmen, lead them into the life of God, show them the water that slakes the thirst and a bread that strengthens the soul. No other force can equip them for service than this divine agency for saving the people of the world. A true church makes a true workman.

Her ministry and inspiration are essential to give life and light and power. "Where there is no vision, the people perish."

The churches teach men to realize God's plan for the world's rescue from sin, his plan for the family and for each human life. Christians to-day, though far removed in time from the Lord's ascension, read in the holy Scriptures his thought for all time. They are not sailing under sealed orders; they do not build without an architect's plans; they do not work in a treadmill, seeing no result of it all.

The workmen of to-day are distracted by a thousand things their fathers did not have, to divide their thought and consume their energy. They must toil at spiritual tasks in the center of such great social changes that some are seriously asking how much of what now exists will remain. The chances for work that lift men out of sin and on toward goodness and up to God were never greater. If they are thrown away, men's souls will shrivel and the workmen will be ashamed when they come to the day of death.

The Test of Life. If any institution proves itself to be a part of the kingdom of God, whatever its poverty or trials, it will have vitality. If a church ministers to the spiritual needs of the world it will be divinely blessed because it is a part of this kingdom. It may even for local causes cease to exist, and yet still live forever in the lives it molded and fired and adorned with heavenly grace.

The same is true of each one in the church. If he

keeps himself unspotted from the world and visits the fatherless and widows in their affliction, he will not live in vain. Christ will keep his hands busy, if a man keeps his heart beautiful. The home, the school, the mill, the office, the circle of friends, can never be what they were before such a life blessed them.

As in the past, so in the future, there will be a division of labor among the workmen. The burning question which each one should ask and in its light read the answer is: "Have I found my part in the division of labor? How can I find it at once and make my life more effective?"

The Inner Proof. Does any one forget that he must be in the kingdom of God to work in it? A pupil stands by the bed of Raphael as he is dying. He longs that the spirit of his master may come into his life. He prays that the same spirit may come to his hand, that the productions of his life may be as beautiful and great as those of the one so soon to leave him. But Raphael whispers to him:

"You must begin where I began. I cannot give my skill to you." It is not so with the divine Master. He breathes his spirit into each disciple, walks and talks with him, supplements his weakness with his strength, guides and girds him, and stays with him till the day of life ends, and goes with him beyond the dark frontier.

A Christian Ambition. Facing present world conditions what Christian could say this: "My chief ambition is to amass a fortune; to win honors; to sit quietly down among congenial friends, enjoy as many lux-

uries as possible, read a little poetry, keep in touch with current literature, occasionally go to Europe, get away from the cold of winter, spend my summers at the seashore, and own an automobile. I do not want to see the suffering of the world. I may have enough of my own at any time."

What says the normal Christian workman? "My chief ambition is to serve my generation according to the will of God; to impart my knowledge of Christ to all I can; to be a divine agent in lifting those cast down in suffering, in sorrow, and in sin; to help in changing the conditions that favor imperfection and misfortune; to be not cynical or critical but charitable and hopeful; to consecrate my life in the service of God and to the uplift of men." A man with this ambition will find his life full of surprises, and his path will often cross the path of others whom he can save. In America, the land of the world's largest promise, such souls are needed: not just a few to save the nation by their presence, as ten righteous persons could have saved Sodom, but a multitude, trained in the churches to make Christ known everywhere.

The Spirit of the Workmen. The same earnest spirit must be in the later workmen that was in their fathers, although we use methods as widely different from those employed in the earlier days as our modern machinery differs from the simple tools of three centuries ago. The first builders worked by hand and we labor largely through organizations. How can the churches get a revival of man-power into Chris-

tian work while still employing the latest wheels, pulleys, and belts? How can the machinery of modern Christian agencies enlist more fully the services of men who are not professionally attached to it?

Are the Workmen Positive? The earlier workmen who labored so well lived simple lives. How can we to-day make our complex lives more simple? They had few social engagements. How can we spiritualize our social life? Will it be by cutting out the less important part as athletes do the food that does not make muscle while they are in training? Did St. Paul have this in mind when he urged men to lay aside every weight? Our fathers were sure of their personal relation with God. Do we know that this relationship is constant? They read the Scriptures and followed their spiritual teachings. Do we have the same daily contact with this magnet that charges men with its power? They were sure of something, and punctuated their statements of faith with periods and exclamation-points. Do we use the dash and the interrogation mark too freely? They prayed, and conquered sins. Do we neglect prayer, and find ourselves vanquished? They worked at a white heat. Do we labor as Christians just to keep warm, and is much of our service like the beating of the hands to keep them from freezing?

Toilers and Oilers. In America men are undertaking great things in art, literature, science, government, and business. Shall the churches sit down before the conquest of souls and let the organized forces of evil

entrench and outflank them? In this age of great foundations and organizations closely allied to the churches, everything depends on the man who understands their intricate inner works and can use them. In the church with its complicated wheels, individual workers must make the whole effective. Some will be toilers; others will be oilers. Some will work in the open and others in hidden places. Personality and skill count most strongly. Is not the laggard a parasite?

God's Use of Tools. The nineteenth century saw a republic of thirteen states—leaping the central rivers, crossing the prairies, climbing the mountains—sweep north to Alaska and cross the Pacific to help peoples climbing toward freedom. What may not the twentieth century witness in the intensive growth of the same area?

What can the churches through their membership and organizations do in this wide area within the lifetime of a generation? Exactly as much as God can do with such human tools as he finds to use in America. Shall they be dull, poorly tempered, weakly made? Can they be beaten out on the anvils of our churches under the hammer of divine truth and hardened, sharpened, and tested? Christians are the tools in God's hands, and the slogan of the churches of the present century may well be: "Have thy tools ready; God will give thee work." Some must be sharp to cut away the underbrush. Others must be made to plant the seed, to cultivate the soil, and still others to

reap and garner the wheat. The Spirit giveth to every tool its work.

What are the peoples among whom these churches have worked and must labor? At first they were alike; now they are unlike. Nothing in the history of the world faintly foretold the multitudes who have come from many lands to get the gold, the freedom, and the blessings of America.

The Labor is Long and Hard. Among the first group of selectmen in Cambridge, Massachusetts, were those who carried out a vote of the town meeting and built a road extending a few miles westward from the village center into the wilderness. When they reported their work and the expense, they were asked why they built so long a road? The chairman answered: "While we were doing the work we thought we might as well build it as far as a road would ever be needed in that direction."

Those early workmen little realized how far that road would go in three centuries, what cities it would pass, what institutions of a Christian civilization, what monuments of peace and war, what churches and what schools, the millions that should walk it would see.

Are the later workmen holding views of America's future as inadequate to what will be in the advancement of America's greatness in population, material increase, intellectual growth, and spiritual influence? It is high time to think of the tests and tasks of the Christian churches of such a land and to be guided to them all.

Three Centuries Hence. Three centuries from now how many inhabitants will dwell within our borders? What dangers will be faced and escaped? What civil wars may come to threaten our land? What foreign complications may rise to embarrass us? Great social upheavals may break forth like slumbering volcanoes and try our souls. New and sudden tests may come to our democracy. Dangerous caste systems may be produced by pride and wealth and arrogance. Heavy chastisements may be visited upon the land if its people forget God. Painful social reconstructions will appear if men trample the Golden Rule under their feet. What industrial revolutions may spread terror in the business world? What new and secret combinations are possible between politics and religion which would prove as dangerous as shells, whose impact not only destroys but whose explosion spreads poisonous gases and fire over wide areas? These questions suggest a hundred others that rise to perplex American churches and to paralyze the activities of not a few Christians as they contemplate the spiritual work that must be done and gird themselves for their strenuous tasks.

DIFFICULTIES TO BE OVERCOME

II

DIFFICULTIES TO BE OVERCOME

Some Compensations. Stumbling-blocks in the path for many timid souls have been stepping-stones for other brave spirits. The progress of the world, material, educational, social, and spiritual, has been one long conquest of difficulties. Many men have failed, but others have surmounted the obstacles, as the steamship rides the seas through which it rushes because it has power within its frame. A complicated trade is easy to the one who has learned it. The specialist amazes us with his skill. Men are everywhere attempting and doing seemingly impossible tasks. Indeed, as certain knives are sharpened by hidden stones set in complicated machines, so Christians who would achieve spiritual victories are made efficient by the opposition that they must meet.

American Conditions. The spiritual conquest of America grows more complex and perplexing, as the polyglot population of the continent increases, and as its resources enlarge. The difficulties to be overcome must be fearlessly examined, and measures should be taken to conquer all of them.

Race Friction

The Indians. The friction between the Indians and

the white people was formerly of a violent kind. The Indians asserted their rights by strategy and war; the white people asserted their superiority by breaking treaties and by reprisals. Since the day that *A Century of Dishonor* was written, the Indians have been cheated out of millions of dollars of property by white men by the aid of unjust state and national legislation which rendered the Indians helpless to defend themselves. Their contact with the white race has brought them disease and death. Efforts for their advance along lines that have been largely devised by the Indian Conference at Lake Mohonk have been constantly retarded by political schemers in states where the Indians had been allotted valuable lands. Utter discouragement seizes those who have been treated like children, compelled to be quiet and kept under restraint. That they have accepted the gospel so freely at the hands of white men whose brothers have deceived them encourages mission workers to believe that Christianity will yet be received by all the tribes. Fully forty-six thousand Indians are not touched to-day by any interpreters of Christianity. Many tribes number only a few hundred and are largely engaged in agricultural work and other forms of manual labor. Several tribes thus far have proved inaccessible to the missionaries. The treatment they have received makes them cautious, and who can blame them?

The Negroes. The Negro problem also is made difficult by racial friction. This exists to some extent

in every part of the country, and many keen observers fear that it is increasing, but not in its more violent forms. Men inflamed by the passions of war see through a glass darkly, but when fifty years have subdued their emotions they behold the far-off events of the struggle with the poise of candor. History cannot be written till hatred is dead. Swords have been melted into plowshares in the furnace of affliction, and where the thorns of hatred grew, love and peace are yielding their happy harvest in the South.

Conditions have vastly improved, and the best elements in both racial groups are approaching the solution of their difficult problem in a spirit which augurs well for the future. The tradition that a black man carried the Savior's cross may be supported by scanty scholarship, but it is true that many white men, North and South, have won their crown by helping the Negro carry his cross. The white man's cross-bearing with and for the black man overcomes prejudice and destroys friction. Southern leaders warn the rest of the nation not to be over-impressed by the railings of their politicians against the Negroes. Indeed, it is a common observation that when in politics or religion men throw mud at their fellows they simply prove that they live on the muddy side of the street. President E. M. Poteat, a distinguished southern educator and minister, stated the situation with fine exactness:

"The Negro here is a severer test of our loyalty to Christ than the Chinaman in Canton, and we cannot

maintain our Christian consistency while we glow with generous piety and melt to tears upon the recital of the blessing of God upon our work for the Negroes in Africa or Brazil, and freeze to hardness on seeing with our own eyes the pitiful destitution of the Negroes here at home. The love of all men is a thrilling sentiment, but it often suffers a sudden blight by the finding of a particular individual on our doorstep. And we must remember that almost if not quite the severest indictment Jesus ever launched he launched against a man who despised a certain loathsome bundle of humanity full of sores laid at his gate."

Dr. Poteat was addressing Southerners when he said these words, and his recommendations were unanimously adopted by a great religious convention. But every word of exhortation given in the South may well be repeated in the North, where prejudice against the Negro is not growing less. Indeed, the Christians of the North and West may well read the burning utterances of southern religious leaders, and labor more zealously in their cities for the evangelization of the Negro people, many of whom absorb the vices and not the virtues of their environment.

National Bearings. The Negro problem is not only a Christian problem but a national problem. With practically every ninth man in the United States a Negro, and with racial friction that often increases as he rises to leadership, this problem constitutes one of the difficulties in evangelizing America. It will never be solved by the North alone nor by the South alone,

but by Christians both North and South together working on a larger plane than has ever before been devised, and in constructive ways that will utilize the financial ability, the intellectual leadership, and the moral power of the Negro race. This friction will be overcome by the increasing capacity of the Negro for leadership and developing the educational foundation boards and the missionary societies, along lines that will ultimately fasten these institutions to the public and religious schools of the southern states, and will at the same time conserve the best traditions, sacrifices, and spirit of those who, both North and South, have built their lives into the growing temple of Christian education that has aimed to train leaders for the nearly ten millions of Negroes in the country.

The Foreign Units. The presence of foreign-speaking units is seen both in cities and in rural communities. New York, for example, is a conglomeration of alien communities. One passes into Italy and then finds himself suddenly in Portugal. He goes through Hungary with its several groups of people, walks for miles in the streets of a Jewish city, crosses an avenue to discover that he is in Greece, and after walking through communities of Russians, Turks, and Bohemians, takes his dinner in Chinatown. These communities have little to do with each other. Their people seldom intermarry. They retain their social customs, and, while their rivalries do not lead to disorder, yet in politics, religion, and home life they are as dissimilar as the colors of the spectrum.

Racial Antagonism. An employer of labor states that the smoothness with which the work in his great mill is conducted depends upon keeping apart various workmen. He has learned by bitter experience that certain races, for example, could not be trusted to handle receptacles holding molten lead or to carry heavy weights from one part of the shop to another. Accidents traceable only to hatred had proved to him that the terrible race warfare of Europe has been transferred even to America. Even missionary societies find it difficult to train for the ministry in the same school students from peoples which have been rivals or enemies in other lands.

Phases of Friction. The friction between different races in America forms an obstacle to their evangelization not paralleled in any other part of the world. In the West the feeling against the Chinese, Japanese, Hindus, and other Asiatic workmen who compete with American labor brings on a state of mind that makes it difficult to work for the Christianization of these people. This feeling produces reactions, and many Christians who do not hold these views concerning the Orientals but are interested in their salvation find that the people from eastern lands will not respond to their advances on account of the general attitude. Persons in the eastern and central states cannot safely sit in judgment on their neighbors in the West, for under similar circumstances they might themselves feel the same way, and indeed, some of them have similar prejudice toward other races. Race friction is a fact.

Mohammedanism has no such prejudice. Is this the reason why Mohammedanism so rapidly conquers new peoples and makes its world into one great brotherhood? A careful study of the New Testament affords us no warrant for the class distinctions and racial frictions inherited from our fathers.

Ultimate Influence. Shall we estimate the value of souls by their present efficiency, or by their probable worth in using their influence on a race? Each group is equally worth saving, and no racial unit can be safely neglected. Does not the history of the world prove that unpromising peoples have risen to exert a great influence? A thousand years hence the Christian leadership of the world may be extended to nations that are now in heathen darkness or to peoples that were once regarded as backward and possibly decadent.

Every man bears the divine image in his life, and when these lines have been restored by the grace of God the world may be astonished by the fine texture of his Christian leadership and initiative? Can the nations now Christian be confident of their perpetual possession of a Christian civilization when they recall that wide areas formerly held by Christian nations across the seas are now in possession of Mohammedans? The parable of the tares may be repeated in America. While the husbandmen slept the enemies sowed tares in earlier Christian countries, and Mohammedanism is the harvest. While American Christians have slept, has the enemy been sowing tares, and is

racial friction, class hatred, and the growth of Mormonism the harvest?

There is no fairer test of a Christian's relation to his fellow man than for him to imagine himself born into a backward race and to measure his present feeling toward various people by the feeling he would like to have shown toward himself if he were one of the submerged tenth, or of a despised nation. Does the Golden Rule break one's rules of conduct and smash his ethical standards? Can a man holding such views stand in the van of the Christian army? Can he be more than a camp-follower, timidly pitching his tent to-day where braver men fought yesterday?

Guiding Principles—Christ versus Caste. How can race friction be overcome except by the spirit of Christ? No other force now or ever will exist in America for reaching down to those who are submerged and bringing them up to the rock of safety. The delicate problems involved in social equality are the greatest hindrance in the salvation of the masses. How can tendencies in America be overcome which have produced in India the caste system? Can India be evangelized while the caste system remains? Can America be Christianized with conditions prevalent which may lead to perpetual lines of demarcation between different groups of people? Is the dislike for the Asiatic a Christian feeling? Our answer to these questions too often depends upon our birth, environment, and early education. We seem to be almost able to tell a man's views on these difficult subjects

when we learn the state in which he was born. The provincial element now largely influences social and religious convictions.

Actual Brotherhood. The question is too perplexing for solution in the early part of the twentieth century. Before this century has closed will race friction in America be a thing of the past? If it is, it will be because Christianity has conquered in causing men to believe in the doctrine of human brotherhood, not only theoretically but actually, and to apply it to the questions raised by the various peoples of the continent. One general principle may guide those who are critical. While the stream is running clear we should not roil it by continual stirring, but patiently stand upon its banks until we can see reflected in its clear water the firmament of Christian truth.

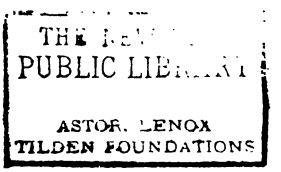
Industrial Friction

Organized Labor's Leadership. In recent years the approach to the industrial classes by the Christian churches has been retarded by friction between labor and capital. The virgin forests, the vast water powers, the almost boundless resources of nature have witnessed such material progress and accumulation of fortunes as have astonished the world. Skilled workmen receive wages which would have been regarded as almost princely incomes in other days. Some of the most skilful trades require to-day a technical education. Realizing the basic and creative value of labor, skilled and unskilled workmen have organized in ac-

cordance with the latest rules of efficiency. They are ably led. Some of these labor leaders are conspicuous members of Christian churches. The editor of one of the great trade union journals is an officer of a Christian church in Pennsylvania. His soul is stirred by what he regards the unrighteous treatment of labor, believing that it does not receive its portion of the reward of industry. On every possible occasion he and his friends who believe in Christianity, speak with great earnestness. They have been listened to with profound attention by delegates at great conventions who are divided in their opinions and who in some instances hotly state that the churches are the foes of labor. There are indications that conditions are slowly improving, but the friction is intense and widespread. Labor has organized, demands its rights, and uses its full strength to enforce its demands. The group of employers meanwhile find themselves face to face with problems that discourage the continued employment of capital. Capitalists organize for self-protection, and conditions approaching warfare frequently occur in various parts of the country, and sometimes simultaneously. No one can doubt the presence of friction and no one can doubt the presence and activity of devout Christian men, who are striving to the fullest extent to reduce the friction, to mend the breaches, and to restore confidence.

Steiner at the Steel Mills. Dr. Steiner in his book, *From Alien to Citizen,* says of his life in a steel mill in Pittsburgh: "For half a day, out in the bleak, stock-

EDWARD A. STEINER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aded yard I grappled with countless bars of crude iron: I strained and lifted and released them doing what I was bid to do, not knowing what ends my labor served. When noon came my back was so sore that I could not straighten it, and my fingers were torn and bleeding. The foreman saw that I could not stand the strain of the task, and in the afternoon put me at much easier if more dangerous work in the mill.

Between Equator and Pole. "I merely pushed a huge, hot caldron from a room in which the temperature was over two hundred into a broad, cold shed, thus traveling constantly between the equator and the polar regions. I believe I suffered no serious discomfort; for I was young and life juices were running full. It was a hard job, nevertheless, and as it grew colder I often had the experience of my hands being parched from heat while my feet were nearly frozen.

One of the "Cattle." "The end of the day, when the work was over, proved, after all, the hardest period. All my senses seemed to go to sleep at once as soon as the strain was over, and then, indeed, I was just one of the 'cattle,' a dumb brute, ready to be fed and lie down to sleep. If, at the close of a ten hour day's work in a steel mill I had been offered a ticket to a symphony concert or in fact anything except a good supper and a bed, I would not have accepted it: although my mind and soul were still hungry for the best things, and I was sure I must climb out of the pit.

"Not long ago I was taking this drive in a luxurious limousine. My friends were eager to point out

the beauty spots, the superb residences with their far-reaching lawns, the churches, and museums: but I knew too much of the great price paid for it all to joy therein. As we glided on in the softly cushioned car, I studied the outline of the river and imagined I could see the very mill in which I worked some twenty-eight years ago. I did not know then that I was helping to lay the foundations of a colossal fortune, to be used in many splendid ways for the public good: for at that time I was merely one of the 'cattle,' as a certain 'captain of industry' expressed it the very day of the drive." [1]

The Lawrence Strike. One of the most serious exhibitions of industrial friction that has ever been witnessed in America, took outward form in Lawrence, Massachusetts, on the morning of January 12, 1912. The statement of this conflict is described by one who anxiously watched its various phases and has kindly prepared a description of the actual experiences through which the city passed. "The following day Joseph Ettor and Mar Zarelli appeared on the scene, and under their leadership the strike assumed serious proportions. A general strike committee now took hold of the situation. Ettor was made chairman. Sixteen nationalities were represented. The Herculean task of organizing 20,000 mill operatives of divers tongues and conditions was begun. 'Solidarity' was their key word, and loyally did they maintain it for nine successive months.

[1] Pp. 101-104.

"Whatever may be our views regarding the strike, we must admire the coherency and solidarity of the representatives of these sixteen nationalities; and whatever may be said of the personnel of the strike committee, its masterful leadership was unquestioned.

"The strike committee issued a manifesto, ignoring the fifty-four hour law, the supposed cause of the struggle, and made the following demands:

1. Fifteen per cent increase in wages for all.
2. The abolition of the bonus system.
3. No discrimination against strikers.

"The next day brought many new developments. Rioting and disorder were frequent. The state militia was called out. The morning of the street car riots will long be remembered by Lawrence citizens. A change of sentiment followed. The people now felt that the real issue was not a strike for higher wages, but the question of the preservation of rights due to every true American. The citizens in general were in sympathy with the strikers for higher wages, but they could not stand for the anarchistic leadership of the Industrial Workers of the World.

"Grievous mistakes were made, both by capitalists and strikers. The most reprehensible act in connection with the strike was the 'planting' of dynamite in an Italian cobbler shop and in the home of a Syrian family. It should be remembered that this was done, not by the strikers themselves, but by a school committeeman, the son of an ex-mayor. The purpose was, of course, to turn public opinion against the strikers.

This 'unworthy citizen,' who was the leader of this reprehensible act, fumbled at his job. He was found guilty and a few months later the citizens of Lawrence indicated their disapproval and shame of this evil-minded man by issuing papers of recall and by placing another in his place as a member of the school committee.

"Sunday, September 29, will be a day long to be remembered by Lawrence people. The strike was over, and the strikers had won. Ettor and Giovannitti were still in jail. A permit for a demonstration was granted by the city authorities. This parade became a scene of riot and disorder. The local leaders broke faith with the civic authorities. The red flags of anarchy were carried, together with the banner bearing the inscription, 'No Master, No God.'

"This day of anarchy and riot stirred the Lawrence people to their very depths. On the following Wednesday hundreds of citizens responded to the call of the mayor for a protest meeting in the city hall. That the day of mob rule and anarchy must come to an end was the tenor of the meeting.

"October 12 was appointed as a day for demonstrations, in which thousands of citizens joined in the parade, carrying no other insignia than that of the American flag. There can be no question that this manifestation of loyalty to the flag of our country taught an important lesson of patriotism to our foreign neighbors.

"In conclusion we may say that the great body of

foreign people of Lawrence were misled by selfish and unpatriotic leaders who had foisted upon them theories of life destructive of our principles of government. The seed had been cast into fertile soil—a soil made ready by the generations of oppression in southern Europe. Their own souls were stirred by the impulse of a new opportunity given to them, as they had come to this land of liberty, in knowing that liberty does not mean license. Thousands of them were right at heart, but they were misguided.

"A wrong industrial system was at the bottom of the whole problem. In Lawrence it was wicked, merciless, and competitive. The extravagances of the rich, and also of the moderately well-to-do, had much to do in the creation of a spirit of unrest among the unskilled and underpaid operatives. The Lawrence strike was a symptom and not a disease. The disease is in the system. The Industrial Workers of the World, though anarchistic, are not the fundamental cause but the inevitable result of present industrial conditions. If this be true, then we do well to study the industrial conditions of our cities as never before. Social and economic conditions may give rise to rioting and anarchy, but we cannot place the entire blame upon the foreigner."[1]

Middle Meeting-Ground. Conditions so acute if not dangerous are being studied by capitalists and laborers in the light of Christianity, and may we not hope that out of such efforts of the employee and employer a middle ground of brotherhood may be dis-

[1]Report by the Rev. E. M. Lake.

covered? Can any one doubt the presence of industrial friction which frequently rises into flame, and can any one find in the world a promise of its quenching outside the teachings of Jesus?

In an American city where industrial friction was at white heat, a representative of each struggling group was asked to state his convictions and a remedy. The largest church in the city was packed with men and women. The capitalist spoke first. He was a man of fine training and believed to be honest by every one who heard his words. Any one who faintly suspected the contrary would have been convinced that evening of the speaker's sincerity. He stated the matter cogently, but his words carried conviction only to his friends. At the end of a long address he said:

"I cannot hope to convince you all, but I know the remedy for our differences. If we would govern our lives by the words of Jesus, who said: 'Do unto others what ye would have others do unto you,' we should never have to come together again on an occasion like this, to discuss our differences." A great hush fell on the people.

The representative of labor then followed with a masterful statement of his cause. He convinced his friends, but gained no others. At the conclusion of his address he paused and said:

"I am in doubt whether I should add the next few sentences with which I had intended to end my address." But after a moment he continued reading the words previously prepared:

Photograph, Underwood & Underwood, New York

JOSEPH ETTOR

VINCENT MARONEY

Lawrence strike leaders

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"We do not agree here to-night. Were we to talk indefinitely and discuss this matter in every possible phase, we should disagree fundamentally, but if in some way we could all stand in the presence of Jesus on the mountainside and agree to govern all our actions by the Golden Rule, the struggle would be over and the human brotherhood would be realized."

Until that hour arrives, or so long as industrial friction shall last, it will constitute a difficulty in the evangelization of America.

Roving Populations

The westward waves of people still continue to flow. The movements that began before the middle of the last century and which were stimulated when the soldiers returned from the Civil War, are still in progress. Men from the eastern states have flocked to the West and to the Northwest in numbers that are surprising. People from the South are also spreading through the West. The subdivision of farms as the population has increased has not been the rule in the eastern states, and will not be in the western states until the land now so abundant is more densely populated. The movement westward has been encouraged by low-priced lands on the frontier. When the prices of land there have reached a certain point, the tide may turn eastward again, for it always moves toward cheaper lands. Intensive farming in the east and in the states from which the people have been departing may also cause refluent waves of population.

Agricultural Changes. Successful farmers retire to the towns when the stress of life is passed. To reach such people with the gospel, and to bring them to their largest spiritual estate when the material struggle of life is over is very difficult. The renters of farms are not fixed to the soil and they move freely and frequently long distances. This occurs as often because there are poor crops at home as because the crops are excellent elsewhere. They are constantly en route, and to reach them with the gospel is not easy.

Social Arrangements. The roving tendency comes to the surface everywhere in American life. Prosperous persons who are deeply interested in church life pass their winters in the South if their homes are in the North. The Southerners are not content unless they spend their summers in the mountains. Dwellers by the seashore must go to the mountains, and the people of the mountains must flock to the seashore. The custom of arranging for a winter and a summer home, which an increasing number of families have, or even several homes when this is possible, has sadly disorganized Christian work, and makes the reaching of these people, if they are not Christians, extremely hard.

The vacation habit, which is increasing in America, frequently upsets the vacationists and deranges the life of the communities where they are entertained. People in cities move to other sections in the same city so frequently that it is almost impossible for the most vigilant pastor to keep track of his congregation. Many good people thoughtlessly select a home remote

from a church. Christian contacts are broken, or are weakened, and families that have been brought under the influence of the church and are yielding to the power of the truth suddenly remove beyond the reach of organized Christianity. Social customs that prevail in great cities, where persons dwell as total strangers in the same block or in apartments under the same roof, raise a middle wall of partition that is as difficult to break down as those which formerly separated the Jew and the Gentile.

Industrial Motives. Great numbers of the industrial classes are restless and are constantly moving from town to town. This is made necessary by the fluctuation of business, by decadence, and by the tramp habit, which becomes permanent among large classes of the American people. The wandering mechanics in the United States are legion. The factory system, both North and South, attracts rural classes, bringing them from the farms to conditions in the city which are frequently unsanitary, abnormal, and destructive to all that is best. Miners seldom have permanent homes, and are but typical of other groups of workmen who, following lines of least resistance or governed by prudential or selfish motives, change their habitations.

Educational Adjustments. The attendance at schools of higher education means always long absence from home, and often permanent residence in new communities. The growing tendency for students in the West to attend the eastern universities for at least their graduate courses, and for students in the East

to attend universities and other institutions in the middle or in the far West, is everywhere seen. Northerners who have established their homes in the South because their business has called them there naturally send their children to northern educational institutions, while Southerners who reside in the North send their sons and daughters to the schools still glowing with the traditions of their fathers. Meanwhile graduates from the higher institutions seldom return to their homes, but go elsewhere. As they rise to positions of prominence in business and the professions, they go from one part of the country to another, and as often change their habitation. The tides of the population from the country to the city flow constantly. Great movements are also being made from the cities to the country and are growing stronger with the introduction of the telephone, rural delivery, the automobile, and other rapid transit facilities.

Other Leadings. Large numbers of men have for their social goal the purchase of a home in the country, which means that when the stress of life is ended, the churches and institutions into which they have built their lives will lose the inspiration of their presence, while they move to other places where they will be tempted to sit down and rest.

The crop followers, who go from one part of the country to the other, are many. The strike-breakers, who are thrown here and there when industrial wars are raging, are not a negligible quantity. A very large percentage of the foreigners who reach the Atlantic

seacoast linger in the vicinity of its large cities, but many of these save their earnings in order that they may purchase farms, for an agricultural people will never be perfectly satisfied away from the soil. These people become scattered in every direction, and their scattering increases the difficulty of their evangelization. Russians stay in Pittsburgh long enough to save money to bring their families to America and to go West and purchase land. Very few of them wish permanently to reside in cities. Industrial agencies scatter their workmen. The railroads do this most of all. Business corporations constantly move their best men from city to city. The number of men and women who travel for business is increasing. Every great industry takes on national breadth, and this means the scattering of its promoters. Itinerant accountants, wandering minstrels, professional entertainers and tramp mechanics suggest numerous groups whose homes are constantly changing. The whole nation seems to be in a state of flux.

Legal Restraint Useless. Legislation regarding nomads has always failed. English law was powerless to restrain them. The remedy is in self-regulation, not in a statute. In no other nation in the world is the movement so constant and the intermixture of the people so ceaseless and astonishing. Doubtless it is in accordance with the divine plan, and, while it makes difficult the present evangelization of the people, may it not produce conditions that will ultimately assist the rapid Christianization of the nation?

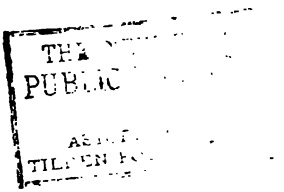
Other Difficulties

Reaching Foreign Colonies. The national units of foreign-speaking peoples are grouped into colonies both urban and rural. A man returning to a rural schoolhouse in a little town in Connecticut in which he received his early education, discovered that only two of eighteen boys and girls had American names. All the other names were foreign, and most of them ended in "ski." In that state, whenever a large farm is sold the probability is that a foreigner will purchase it, and generally for cash. To break into a colony of Italians numbering from ten to two hundred thousand and to gain the attention of a considerable group to the gospel of Christ is a task that tries the mettle of the wisest missionaries. It can be done only by representatives of their own people, but to train these leaders to be tactful guides in Christian truth and life is not easy. Even the edges of the national colonies do not seem to be melted. Hollanders in Michigan wear wooden shoes, and one can hardly look over the walls which separate some foreign communities from their American neighbors. It is as difficult to penetrate into the inner life of a Chinatown as it is to pass through the gates of many other entrenched foreign colonies.

Drift toward Irreligion. Another obstacle which the Christianization of America meets is the enthroning of pleasure in the lives of the people. The stream is swift, wide, and turbulent. Sacred relations are entered upon lightly. Divorce is increasingly prevalent, with such a diversity of state laws that national

Photograph, Underwood & Underwood, New York

SUNDAY CROWD, CONEY ISLAND, NEW YORK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regulation of this great evil seems to be almost indefinitely delayed. The absence of a day of rest for a multitude of people and its careless treatment by many who were reared in the light of its blessing is another distressing element in American life.

The widespread indifference to religion of all kinds, the increase of atheism, and the worship of material things by millions of people who came to this country nominally connected with the Church of their fathers present a grave challenge to the Christian forces in America.

The large number of those who entirely neglect the churches, or who only occasionally attend them, or who are socially connected with them, relying upon their offices only in the crises of life, and who go to civil magistrates rather than to their ministers for entrance upon the marriage state, is probably increasing. The drift to fraternal and social organizations, with ritualistic forms and vows which good men almost fancy a substitute for the blessings that only the religious life can give, is an acute problem in many communities.

The losses at the top and at the bottom of church life are reflected in the statistics of the non-resident members in the churches. Church attendance is disquieting, and the emphasis that is laid on Go-to-church Sunday is an indication of a condition of affairs that needs radical treatment.

The growth of antichristian societies, the catechism of the anarchist which teaches the little children to hate

Christ and every institution that expresses his thought, the losses to strange metaphysical cults, the Buddhist temples in America, the influence of assemblies where spiritualism, eastern mysticism, and Oriental theories of religion are exploited and encouraged by Americans all show that the forces of evil are strongly organized.

The mania of materialism, the thirst for glory and power, the two sets of moral standards in business and private life, the passing of the age of individualism, and the transition to the age of cooperation of capital and labor all explain still other difficulties. To these may be added the socializing tendency at work which places the churches in a difficult position, as their members hold diverse views on many of these vital matters.

Facing the Problem. Will all these hindrances of race and industrial friction be overcome? Can the roving populations be sought and saved, and organized into effective workmen in the churches? Can other difficulties created by sixty or more national groups widely scattered, be vanquished? Can the devotion to pleasure, indifference to religion, loyalty to lesser ideals, the madness for wealth be offset; and love for purity, allegiance to Christ, devotion to the highest standards, and passion for sacred possessions be substituted in their place?

When this is done America will be evangelized. Can it be done? Faith answers, "Yes," but love sighs, "How soon can the churches do it? How soon will

they have enough zealous, consecrated, active, and alert members for even beginning the task?"

The Love of Conquest

Ground of Confidence. The spiritual conquest of the peoples within the limits of the United States and Canada is a colossal work. Americans have a genius for great undertakings, and their capacity for initiative is almost boundless. Their swords cut paths through any wilderness. They build their roads around all precipices if once they determine to reach the summit.

Our fathers remember the first short lines of railroads that were built. The country is now a network of railroads. Men are living who recall the thrill with which they read about the instalment of the first telegraph, and men are now in middle life who remember the days when there were no telephones, while wireless telegraphy is but the discovery of yesterday. When coal was first offered for sale in Philadelphia, men would not buy "black rocks." The same unbelief was first expressed concerning oil. The obstacles overcome, the vast amount of money spent in pushing these important enterprises, reveal the character of our people. The tunneling of mountains, the spanning of rivers, the cutting of canals, the construction of subways and of aqueducts which convey water vast distances or even under rivers and bring it under high pressure into great cities, constitute the wonders of the age. No difficulties deter men from their conquests.

The things which have been done in the name of Christ in enlarging the borders of his kingdom during the last eighty years in which all of these material steps forward have been taken are a sure prophecy of what may be accomplished in spite of the difficulties which we have enumerated.

THE EVANGELISTIC METHOD AND MESSAGE

III

THE EVANGELISTIC METHOD AND MESSAGE

Early Centuries. The work of the first century was conducted by those who had seen the Lord or by those who were acquainted with them. The zeal of these disciples and their testimony for Christ brought wonderful results. They were ably led by ministers who served them in the gospel and who inspired them by holy example. Under the most adverse conditions, facing opposition, persecution, and death, they gave faithful witness to their Christian experience. The new religion spread like a fragrance, unseen but easily detected. Slaves, their masters, merchants, humble workmen, soldiers and princes, poor and rich, ignorant and learned, became Christian disciples.

With an organization that was simple and very plastic and without church buildings or continuous meeting-places, the progress of the gospel was swift and surprising. From the records of the martyrdoms and from the notes of church life appearing in letters which were known to the writers of the fourth and fifth centuries but which have now been lost, we learn that the characteristic of the first three centuries was the universal witness of all believers to their faith in Christ. It was a time when men confessed with

their mouth the Lord Jesus and believed in their hearts that God had raised him from the dead, and were not ashamed. Household piety was precious in those days.

Period of Middle Ages. In the fourth century, when Christianity became the recognized religion of the Roman Empire, the profession of faith in Christ became easier and opportunities for preaching the gospel publicly to the multitudes who came to churches made private Christian testimony seem less important. At length, while there were doubtless many who gave fine witness to their personal faith in Christ, the tendency during the next twelve centuries was to leave more and more the interpretation of Christianity and the preaching of the gospel to those who were the pastors of the churches. Here and there through all these centuries were groups of devout people who continued the ideals and methods and point of view of the earlier days. But such personal witnessing was unpopular and at length made peculiar those who gave it.

Modern Special Evangelists. The last four centuries constitute a period in which the gospel has been preached chiefly by ministers of the churches and by special evangelists. Some of the most wonderful religious movements during this modern period had their beginnings in the preaching of great and gifted evangelists. The methods of work have not been the same, and different groups of doctrines have been emphasized by differing types of men. The benefits however have been largely the same. Indeed, it is difficult to imagine what might have been the religious status

of America had not these evangelistic leaders aroused the churches to their spiritual responsibilities. Astonishing results were achieved and great multitudes were brought into fellowship with Christ. Large numbers of those who became most influential as ministers and Christian leaders were converted in periods of revivals. In communities seemingly indifferent to the claims of Christ at the beginning of such meetings a sudden interest was aroused by the preaching of the gospel, and the permanent results proved the saneness of the methods and the genuineness of the work. The churches will surely enjoy in the present century other great revivals.

What May Men Expect? Have the forms of appeal which brought spiritual results in the past in certain parts of the country failed at last to call the attention of sinners to their need of Christ and to win large numbers of converts as formerly? What form of evangelistic appeal is needed? This question has been asked with great seriousness and very often in recent years. Must we not return to the early practise of personal work and lay evangelism of the early centuries? If those early disciples, with so few helps, could win so many who were unfriendly to the gospel into the ranks of Christians, how many ought modern disciples to win to the Christian profession? Will not the success of such personal work and lay evangelism depend upon the clearness with which men realize the presence of Christ and rely upon his help for their daily life and for inspiration to service?

The same Holy Spirit that imbued the early disciples with power and made their message strong and true is indicating to-day the possibilities of our churches when their members become imbued with the power from on high. The evangelistic movements which later in this chapter will be traced have been begun in great measure, not by professional evangelists, but by men who, though often receiving their inspiration from these evangelists, have adopted new methods, have selected new forms of approach and new ways of testimony, and have shown to the churches what may be accomplished when a considerable number of their members are filled with evangelistic fervor.

If in the first three centuries so much could be gained with such simple organization and with such meager equipment, what ought to be the present results if the same consecration and the same intense religious testimony are shown in the lives of present-day disciples? Is it possible that the effort to care for the machinery of our modern churches saps the energies of those who must maintain the organizations and leaves them little ambition to win new disciples for Christ?

Reaching Out. How may church groups be formed with efforts to reach the more easily accessible persons in a community who are regularly or occasionally present in the church services, but which evidently do not bring them to a point of decision to serve Christ?

What startling and unusual ways are there for

reaching those who are outside the regular parishes of the churches? How may we avoid the folly and loss of spasmodic and sporadic efforts which have been made so often in some communities and from which recovery has been so painfully difficult? How may we make a place in the church services for a public confession of faith? Perhaps it is possible in the more formal communities to observe the custom of some of the churches of aggressive type, and to invite all who have not already done so to make a public confession of faith before the service is concluded.

The Neglected Zones

Between-town Regions. A careful study of a large number of churches in the towns and smaller cities shows that there are neglected zones whose radius in each instance is from one to three miles from the meeting-house. The social and church life of the community seldom extends beyond this limit. An occasional Christian family may drive to the church, and the coming of the automobile has perhaps made such attendance more regular, while it may have tempted still others who live nearer the church to become less even in church attendance. Between the three-mile limit, however, and the same point of the next town or city, there is frequently a large stretch of territory that, in the more thickly settled portions of the country, is filled by a farming or sometimes manufacturing population which receives slight spiritual attention.

A Minister Who Explored. A minister in one such

community, after making a card catalog list of his church and faithfully calling upon each family and becoming acquainted with the children's parents and all the members of both church and Sunday-school, determined to see for himself what was the spiritual destitution of the people outside the limits of the town. Armed with a map of the roads he started and for several weeks explored the territory, sometimes walking twenty miles a day and calling at every home. He was always well received, but was amazed to find that he was the first minister that had undertaken this kind of work within the memory of the persons who gladly talked with him about their religious needs. They told him that an occasional Bible agent had called upon them, but that the sermons they had heard had been those delivered on funeral occasions. One farmer, well educated, living about twelve miles from the village, said that the prayer that this minister offered in his home was the first that had been spoken under his roof for seventeen years. The former prayer had been at his mother's funeral. It turned out that this man was religiously trained by a Christian mother who had long been an invalid and whose light was kept burning brightly in her home. As best she could this lonely soul had tried to give instruction to her children. They had drifted out into the world, and only one son remained. His mother had died at a great age, and he, well advanced in life, welcomed the man of God over the threshold to his lonely home.

How Two Churches Acted. The entire country was

studied and visited again and again. Meetings were held in every convenient place. Many were led to believe in Christ and made a good confession of faith. Religious conversations were held with practically every one in all that area, and then a most strange and sorrowful thing happened. The pastor was a brilliant preacher and generally spent his mornings in his study. He did not neglect his narrow parish work, but his interest in the surrounding country was so keen and strong and he urged his people so constantly to join him in this wider ministry that they became suspicious that he was not caring as much as he ought for the one hundred or more families who called him pastor. It was an ill-founded suspicion, but it led to his resignation. He was at once called however to another strong church that welcomed such outside service and was proud of their pastor for doing it so well.

In the second church, which was his last pastorate, he became the most familiar figure in all the rural regions round about. He knew every child, every parent, and was the trusted adviser of many and the friend of all. In the parish where outside service was not acceptable to the church he could not persuade other pastors in the town to join him in his work among the valleys and the hills. In the second parish the pastor of another church encouraged him in his work, and, while he himself was too advanced in age to make long journeys into the country, cooperated with him in every way and toiled with him for a common result.

What Happened to Two Churches in One City. They belonged to the same denomination, with well-defined parishes. Many members of the first church were rich; the second church had no one who was wealthy. The first church insisted that its pastor should confine his attention to his parish and judged his ministry by the classic and wonderful sermons which he preached. This church was benevolent, but in its extension work was self-centered. It was the leader of the two, and had every advantage in wealth, social standing, members, and equipment. Its pastors were godly and faithful men, but felt hampered by their limitations.

The second church was united as was the first, but found it difficult to meet expenses and built a new meeting-house with the greatest sacrifice. Many years were required before all indebtedness was removed, but during all this time the church realized its obligation to the neglected zones about the city which was the center for a large farming population and rural trade. The pastor of the first church stayed at home and attended to his parish work. The pastor of the second church, without neglecting his parish work or his pulpit preparation, explored the villages beyond, and in the course of twenty years became well known in all the region within a radius of twenty miles.

He held evangelistic meetings, conducted funerals, attended weddings, made addresses on rural festival occasions, and was the best known man in that part of the world. He was probably known by name to

several thousand people outside of the large numbers who knew him in the city. His home community was situated favorably for the outside work, for the railroad stretched off into an undeveloped portion of the state where the inhabitants were few and evenly scattered. All this territory he explored and mapped.

What was the result? Aside from the spiritual results of his noble service, as his city was the business center of a large area, people in the surrounding villages and towns were constantly moving toward the center of population. In the city they recognized the pastor of this second church, who had been their friend and had perhaps been with them in times of sorrow and of joy, and whom they had heard preach in schoolhouses and in their homes, and naturally drifted into his congregation. He therefore found his audiences constantly growing, recruited very largely from the persons who were making their new homes in his parish. His wider parish and the personal touch which he had had with them in the country made him their friend and protector and spiritual adviser in their new abodes.

The stream of members into that church flowed constantly. Some of these industrious, ambitious people became successful merchants in the city and are now the leaders in the second church, which is strong and prosperous. Meanwhile the first church, self-contained, conservative, with shortened outreach, has lost nearly all its wealthy members and finds life a struggle. Its congregations have dwindled, its aggressive

leaders have become few, and, although the city has grown in population with the years, there have been seasons when some of its members advocated the union of the two churches. How many times may not this same situation have been repeated in the history of our land?

How a Church Was Saved. In a city of about forty thousand souls a church with excellent parish room had never prospered. It lived unto itself, and a few families attended its services. It never reached out into the community. It seemed in danger of death from inactivity. It almost forgot the meaning of Christian hospitality. Its relations with churches of other denominations were friendly, and there was an abundance of work for all to do. Able preachers became discouraged and left for more promising fields. At length, when the tides of congregations and interest were very low, a new pastor was called and raised the standard of evangelism. It was not the kind of evangelism with which the people had become familiar. His sermons were not often evangelistic in tone, but he selected three men who gave promise of evangelistic zeal, and on every occasion possible took them with him into the surrounding villages and spiritually neglected communities. At first he did not ask these members of his church to speak, but it was not many weeks before they were carried away with their profound interest and enthusiasm, and all three men developed unexpected talents.

Soon the pastor encouraged his brethren to go with-

out him occasionally, until at length the burden of the meetings and the speaking fell almost entirely upon them. Two of these three men developed such unusual preaching ability that they were heard with acceptance on Sunday evenings in the home church, when the pastor was called to assist a neighboring minister. Strange things happen in a church. No one can explain just why the new prosperity came, or how the congregation increased, and the church attracted many strangers, and grew in financial ability and in membership. All these things occurred, however, and the growth has been permanent. The three pastoral helpers prospered in business, exerted a wide influence in the surrounding regions, and became towers of spiritual strength in their church. Since that pastorate the congregation has established a mission in the city which is well manned and is itself the center of evangelistic zeal and large spiritual fruitage.

A Logical Layman. In a community numbering about three thousand, the center of a wide rural region, one of the most remarkable revivals, conducted entirely by laymen, occurred some years ago in Maine. The town had two churches, but a large number of the people were members of other congregations across the river in a neighboring city. A business man one evening was told by a friend that the Odd-Fellows' Lodge had secured over fifty new members. The information was accompanied with the suggestion that another fraternal organization, of which both men were members, should try to do as well or better in enlarging its num-

bers. Careful plans were laid and success was achieved.

A little later it suddenly occurred to the prominent member of the church that a fraternal organization ought not to be more successful than the church in securing new members. He prayed over the subject, and about a week later spoke to one of the most aggressive young men of the congregation, who was not, indeed, a very active Christian. The young man however responded very quickly to his friend's suggestion, and both of them met for conference and prayer. When they had outlined a simple plan of action, they spoke to a third man, who was prospering in business and had strong initiative but who was lukewarm in his interest in the church. To their surprise the business man kindled with a strange enthusiasm. After a few meetings for prayer the three determined companions laid their plan before their pastor, who boldly assured them that the community, in his opinion, was about to witness a wonderful revival.

A simple announcement the next Sunday morning was made by the minister that there would be a service of prayer the following Thursday evening, and that men only were invited to be present. The attendance was not large, but an organization was effected, and the week following the room was full of eager, serious men. Conversions occurred on the second evening. One of the first who confessed his faith in Christ was a man who was known in the town as a shiftless, intemperate fellow. Some feared that the work would

be injured by the announcement that this man had become a Christian. In order that he might be cared for, however, a committee was appointed, and each man served as a big brother to the new convert. He was a skilled workman, and it was believed that his great temptation would come before breakfast, at the noon hour, and after work at the close of the day. During these three periods, without his knowledge, some one watched his movements. Arrangements were made with his wife that a cloth in the window would mean a signal of distress.

One day, soon after twelve o'clock, when he returned home, the cloth was put in the window. Two men were watching the house at that moment. Temptation had suddenly asserted itself in the poor man's thirst for liquor. Yielding to a moment of weakness, he ran out of the house, unseen by his wife, who in a moment discovered his absence and hung up the signal of distress. The poor man, almost crazed by his desire for drink, on leaving his home, ran across the garden through the field to the river bank, seized an oar with which he sculled himself across the river. Abandoning the boat he crossed a railroad track, climbed an embankment, and as he was leaping over a high board fence, jumped into the arms of two of his friends, and surrendered with the words:

"If you love me as much as that, you can take me home!"

Meetings were not multiplied, but every week new converts were reported and frequent neighborhood

services were held. The work spread quietly through the town, out into the suburbs, and to the open country. Sunday afternoon services conducted by these men and their friends who followed them in large numbers attracted great companies of people, who drove from long distances to witness these revival scenes. Those who came to scoff remained to pray. There was little excitement and very little preaching. The program was simple, with prayer and Scripture reading, and was generally led by recent converts, who after giving their own testimony asked the people to speak. Nearly two hundred came into fellowship with the little church, which entered a new era of prosperity. Many converts joined other churches, and a high spiritual level of life was reached which was reflected in community improvement in many ways.

A Force of Kansas Laymen. After a great revival, which reached deeply into the social and business life of the city of Wichita, Kansas, gospel teams were formed for lay evangelism. On Sunday afternoon, January 21, 1912, at the Young Men's Christian Association, five men professed conversion. That night the meeting was transferred to a church, and soon after bands of laymen conducted services in various parts of the community and in other places where they had invitations to work. Among those who banded themselves together for evangelistic work were lawyers, physicians, barbers, carpenters, merchants, real estate dealers, railroad men, teachers, bankers, editors and reporters, ex-prize-fighters, lumbermen, commercial

travelers, manufacturers, coal buyers, blacksmiths, printers, association secretaries, postal men, seed sellers, musicians, college students, bookkeepers, coal heavers, insurance agents, restaurant keepers, and laundry men. Rich and poor took upon themselves the common task; the learned and the ignorant joined forces for aggressive Christian work.

Astonishing results are recorded.[1] A published report shows that two hundred and twenty-nine meetings were held in the city of Wichita, with eight hundred and thirty-seven professed conversions. Outside of the city the teams held three hundred and twenty-five meetings, where two thousand four hundred and nine persons inquired their way to Christ. The work is on a permanent basis.

On the Edge of the Forest. Several years ago a president of Colby College passed a Sunday at Oldtown, Maine, to assist the pastor, who was absent, in evangelistic work. This church had recently been reaching out in several directions. The pastor encouraged a group of business men in the parish to establish Sunday-schools from ten to twenty miles distant. They were greatly needed, for Oldtown was the last community to the north in that part of the state, and only scattered villages were found along the railroad and near the lumber camps. This church enlarged its borders, and, through its laymen assisted by its pastor, covered the region in a most fruitful way.

[1]Information concerning the work can be gained by addressing the Church Federation, Beacon Building, Wichita, Kansas.

On the Sunday of the visit three teams of these workers were busy with their tasks. One of these, consisting of two men, invited the visitor to go with them. Twenty minutes after the benediction was pronounced, having eaten dinner, he found himself in a sleigh drawn by two horses, driven by a leading merchant of the community. As they were leaving the edge of the town, a second man stowed himself away in the furs and, with the temperature much below zero, the ride of ten miles was begun. A half hour later, the driver stopped the horses and quietly said: "About here we stop for a moment of prayer." All three men prayed briefly, and then they silently drove on. Very little was said. When they reached the schoolhouse, where the meeting was to be held, they found that the congregation had gone to a neighboring house where the preacher was asked to offer the prayer at a funeral. The funeral procession then proceeded to the schoolhouse, and he was asked to conduct the service and preach a sermon.

At the conclusion, nearly every one left the house and repaired to the cemetery, a half mile distant. But the minister was asked by one of the chief mourners to postpone his return to Oldtown, if possible, until they should all return to the schoolhouse again, where they hoped he would preach another sermon. A half hour later the second service was held, and, after a simple, evangelistic presentation, three men expressed their determination to begin the Christian life. The return to Oldtown was made at a rapid pace, and

mostly in silence. The company reached the church twenty minutes before the preaching service. A simple luncheon was prepared for them, and they were soon in the auditorium crowded with an eager congregation. It seemed to the visitor that the hearts of the people reflected the deep and profound spirit of the leading laymen in that church, with two of whom he had served in the gospel that afternoon, while others had been busy with their more distant engagements and returned later to their homes. That evening, in response to an appeal which had been suggested, still other inquirers made their way into the kingdom of God.

A Leaf in a Note Book. While conversing with a superintendent of missions at Pittsburgh, Pennsylvania, a friend asked him if he had one or more devoted laymen who could be asked suddenly to conduct meetings in the vacant churches, and especially in rural communities. He looked up in surprise, and then drew from his pocket a note-book containing the names of twenty-six men, with their addresses and telephone numbers. Reading these names over, he stopped to say that one was a merchant, another a teacher, another a labor leader, and a fourth the superintendent of one of the great industries of the city. He did not stop until he had described each one of the twenty-six men, and all of these were more or less prominent in the social, civic, and commercial life of the community.

He then declared that, although these twenty-six men were loaded with great responsibilities, he could

rely upon each one of them to conduct the service in any sudden emergency and to preach in pulpits of large or small churches as he might indicate. He seldom called on any one more than once a week, but felt at liberty to do so, however, if the need was urgent. Each was able to present the gospel in a forceful, direct, and effective manner, and to explain to an inquirer the way into the kingdom of God. Sunday evenings frequently found several of these men in vacant pulpits, which they were able to supply with acceptance to the people, often outside of the city limits where they might easily go by railway, trolley-car, or automobile. The expenses were usually met by the men themselves, and when churches insisted on paying for the services or when collections were taken, such contributions were passed to the superintendent for his missionary work. Great good is accomplished by these men, and their service for others has widened their own lives and developed gifts that had long been latent. Their experience and spiritual harvests surely point the way to what other groups of men, under proper encouragement and leadership, could do in every city, town, or rural community in the land.

Let Lay Evangelism Spread. In many colleges Christian students are conducting meetings in needy fields, with constant revivals and conversions. Why should not every college group of Christians undertake this work? Was there anything exceptional in any one of the several cases mentioned in this chapter, where laymen did evangelistic work with splendid re-

sults to themselves and with rich blessings to others? Was not the work accomplished in communities of different size, temperament, and traditions? Is anything needed but consecration, intelligent zeal, holy enthusiasm, and a passion for the conversion of men?

Should not a work like this be established in every church, and reach out beyond the usual limits of its parish? Is there any reason why, under suitable leadership, such a group of Christian workers could not begin their evangelistic endeavors in any church and community? Are we not told to go out into the highways and hedges and to compel men to come in? Have we not too long expected such work to be done by ministers and professional evangelists?

Would it not be well to return to the method of the early Church, when, so far as we can judge, every one was expected to win converts to Christ? In arranging for such work would it not be well to have the pastor indicate certain lines of thought that might be presented, and give instruction to the special workers in ways of leading inquirers to Christ and making them feel that the blessings of the Lord are for them and for their families?

Did the pastor of a city church act wisely in discouraging a group of ten of his leading laymen, whose hearts were burning with the desire to bring souls to Christ in the surrounding rural community, when he told them that he needed them all in his evening congregation to help make a congregation that was far too small? What might have been accomplished had he

not discouraged these men, who felt it unwise to enter upon this work if their minister opposed such evangelistic endeavors? Is not evangelism, and especially lay evangelism, the crying need of America to-day? Would not its widespread activities go far to accomplish the spiritual results for which the century is waiting as a fresh demonstration of the power of God unto salvation, to save unto the uttermost all ranks and conditions of men?

Home Training. The churches ought not to be asked to do what Christian homes should constantly accomplish. One mother who is very active in her church always excuses herself from all afternoon engagements in time to meet her children at five o'clock. She spends with them the hour from five to six each day in reading and in talks about the Bible and noble men and women. In this period more than one set of spiritual questions have been asked and their answers committed to memory. The father passes a half hour at least each evening in reading to his boys and girls from a Child's Story of the Bible. These periods are prized by parents and children alike. Saturday afternoon is usually spent in outdoor games, but the religious instruction is regarded as normal as the relaxation of their pleasures. These parents are laying a deep foundation for Christian living in the minds and hearts of their children.

In this city another family that resides on the same street leaves the religious instruction of the children to the church and Sunday-school. Where Sun-

day impressions of religious truth are strengthened by home instruction, the child has a double set of influences through which the forces of evil seldom break. What wonder is it that from such homes have come the most devout and gifted Christian leaders the world has ever seen!

The Sunday School Helps Also. In Massachusetts a minister has developed the educational function of the Sunday-school to an unusual degree. He asks each teacher to submit to himself the following questions: "Am I teaching Christ when I teach the lesson?" "Is my life his message?" "Do I really know him?" "Have I a place where I meet him often and talk with him about the boys or girls in my class?" "Do I plead with him that he will let me bring him to them?" "Do I know him well enough for this?" "Have I in mind a list of the good points in each boy or girl and the bad points also?" Frequently at the close of the Sunday-school committee meeting a brief consecration service is held.

In December they plan for Decision Day. The superintendent and pastor are appointed a committee on evangelism, and decide that no undue advantage shall be taken of the deep emotional nature in the child's life. The date for Decision Day is determined three months in advance, and the lessons are taught with this in view. The pastor confers with each teacher separately, sometimes with two teachers in the same department. Each child is studied, his home life is reviewed, the characteristics of his age are taken into

account, and the teacher is told how the points in the lessons may be brought out in order that they may point to Decision Day. Before this time arrives the members of the class are brought together at the teacher's home and a frank talk on life is given and the claims of Christ upon each one are clearly stated.

When Decision Day arrived each teacher was anxious but calm, and in the room there was an atmosphere of persuasion born of months of prayer and careful teaching. The pastor made a few remarks, the session became more quiet and earnest than usual and was free from all frivolity. Then the teachers met their classes and in the time that had been carefully reserved for them went over the ground and made a straightforward, earnest appeal to their scholars and asked them what they had decided. The decisions were registered on cards with which the teachers were provided. The school was re-assembled and two young men spoke briefly on the importance of being "out and out" for Christ. After this the pastor asked all who had registered their decisions to stand, and this included those who were already Christians. The opportunity was held open a moment for any one who hesitated. One after another by invitation answered the pastor's question about loyalty to Christ with the words, "I will, I will." The follow-up work was carefully done by the pastor, teachers and superintendent. The lessons continued evangelistic in tone, and the work gave evidence of permanence.

A skilful teacher in the Sunday-school makes the

class eager for service. One teacher suggested in one year that members of the class read to the sick in hospitals, visit the aged and the infirm who were shut in their homes, and speak about a personal religious life to their friends in the school or in the store. Instruction in service supplemented the instruction in the Scriptures, and the results were wonderful.

One Sunday-school teacher who worked in a room where profanity was prevalent had a Bible verse printed in large letters, framed the lines and placed them above his head. One after another passed by and read the words, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

On one occasion the superintendent of the factory entered the room in a rage to lay the blame for a mistake which afterwards proved unjust on the Christian above whose desk the Bible verse was fastened. Between his oaths he glanced up, read the words, and suddenly left the room. This experience led to the man's notable conversion. This happened in a large shoe factory in Massachusetts. Instruction that can be put into practise is doubly effective.

Young People's Work. Much teaching begins in quiet Christian culture that ends in personal labor for attracting other souls to Christ. The young people's societies have led thousands of young people who have enjoyed the Christian nurture of pastors and devout parents and teachers into the life of conscious devotion to the Savior, and have established them in active

spiritual lives. Speaking in the smaller meetings has led to testimony at the church service and to a wider work. A group of such young people thus led into the Christian life and trained, branched out into a mission work three miles from their church and by simply conducted services in a schoolhouse began a spiritual movement whose benefits have proved permanent.

United Influence. When the church, the home, the Sunday-school, and the young people's society each contributes its share of Christian training, the ideal conditions are present that produce efficient personal workers. Against this inspiration of the church, this nurture of the home, this instruction of the Sunday-school, and this training of the young people's societies, the forces of evil will not prevail.

What Must the Message Be?

The Note of Assurance. Whether the evangelist is one who gives his entire time to the ministry of religion or who, absorbed with the business of life, yet finds much opportunity for special Christian work, the message which he brings must always contain the assurance of personal salvation. One who has an acquaintance with Christ can introduce others to the Lord. One must know him whom he has believed. It is not the man who guesses or who is uncertain that can give to an unbeliever a statement throbbing with the power of conviction.

The Note of Christian Truth. The message must assert at least the foundation doctrines of Christianity.

Men may not agree fully as to what these are, and may differ still more as to their statement, but the need of a man who is not a Christian must be realized, and the announcement must be brought to him in a way that will command his attention. It must be a message, not weak and wavering, but strong and soulful. To state these doctrines in terms of modern life and daily speech is difficult but not impossible. The message must show that man's distant and present needs are met by the gospel. To prepare for the future is what men are doing in business, in education, in farming, and in every other activity of life. Laying up for future need is a natural instinct in the lower animals, and in man it is a divine suggestion. As school days make boys and girls ready for the toil of later life, Christ prepares us for the long future and for the work of another world. Do we not warn the youth of our land against evil habits and the follies of ignorance that bring disaster in later years? Can it then be weakness to warn all whom we know against the sins that injure and derange the soul? Shall we not help to remove that deeper ignorance which destroys the spiritual life here and forever?

Correcting All Life. The message will show that salvation is for every department of man's life. His heart must have no bulkhead arrangements. His life must be consistent in each part or it will be inconsistent in every part. It must be clearly shown that Christianity does not do a surface work in a man's life. It does not paint the rotten ship nor whitewash

the ruined wall. It does not make the architecture of the exterior of the life structure beautiful and leave the interior ugly and forbidding. It does not wash a man's life in spots. Though his sins "be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." A sufficient statement of Christ's claims upon human hearts will show that discipleship is a lamp of cheer that makes plain to each one who loves the Lord how he may serve him consistently in business and in professional life. It does not make a man righteous on one day of the week and morally careless during the next six days. It not only teaches him to worship but to work. The hands that are clean must lift. The eye that has been made to see must correct everything in human life that is out of proportion. The feet that are shod with the preparation of the gospel of peace must wear paths of righteousness in the commercial and social world as well as walk in ancient ways of private piety. The light that shines in the human soul must shine in every dark corner, making sin hide its face and sinners see its enormity. The message must emphasize social justice, for if any Christian allows a wrong which he can right to go unrighted, and does not throw the weight of his words and example on the side of fair dealing, he thereby is weighed in the balances and found wanting. If a man has not made restitution for wrong, his lips cannot bring a message of peace to the one whose peace of mind has been destroyed by his unjust act. The message also must reach out into

the community and take for granted that Christian people will unite everywhere and always against every foe of society, in the suppression of vice, in the closing of the saloons, and in removing every pitfall to sin.

The Simplicity of the Gospel

Fitted for All. A remarkable fact about the message of Christ is that it can be stated in the simplest words of the language. How much of his thought Jesus put into terms of love, life, liberty, bread, water, friendship, purity, righteousness, peace, joy, patience, repentance, forgiveness, work, prayer! Nearly all of these words children understand. With few exceptions they are daily on their lips, and it is the charm of Christianity that one must be converted and become as a little child to enter into its spirit and kingdom. The message, therefore, can be stated in words so simple that a child may understand it, and so intimate and searching that any man, whatever may have been the length and breadth and depth of his sin and suffering and sorrow, will find it fitted to his needs and able to save him, even unto the uttermost.

THE REACH OF THE INDIVIDUAL

IV

THE REACH OF THE INDIVIDUAL

Early Aim. The aim of Christianity has always been to save the individual. St. Paul said, "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." It has always been the glory of the gospel that it is the power of God unto salvation. The churches have clung tenaciously to this ideal. Hegel observed that the individual has an infinite worth, as he is the aim and object of God's love, and Martineau believed that the true meaning of the Christian faith is its reverential estimate of the human soul. Principal Fairbairn says: "The Christian era created two novel notions as to man—the value of the unit, and the unity of the race."

Individualism was a new idea in the days when Jesus and his disciples taught the first lessons of faith and cried: "Repent ye; for the kingdom of heaven is at hand." The teachers of Greece and Rome insisted that the state was of main importance, not the individual.

In Plato's Republic social solidarity was stressed, as it was later by the Roman Stoics. They said the individual was of very little importance. Those whose predecessors were not influenced by the Reformation in the sixteenth century teach that the welfare of the

Church is of first consideration. When the Church speaks, private judgment must be silent. The individual's path is opened for him by his spiritual teachers. He must simply be docile. The Church is all-important. He passes, but she stays. His life evaporates, the stream of the Church goes on forever. His religious leaders tell him that his heart-breaking questions are his soul's greatest danger.

In the days of the Reformation the worth of the individual was stated again. The evangelical Churches regard each person in the same way in which St. Paul measured his worth. The work for the churches, well stated by one who is not himself an evangelical, is "to save the individual whose worth is beyond all earthly computation—to educate him if ignorant, to uplift him if degraded, to civilize him if barbarous, to moralize him if sinful, to redeem him if lost—and this has been the work of the Church since the days when Jesus was first called Jesus down even to the present time." Have the churches always been doing this work? Are the churches all doing it to-day?

A Pertinent Question. In later years, however, men have been asking, "What is an individual?" The modern world has been stirred profoundly by this question. A new thought of what a man is and in what his life consists is quietly taking possession of the age. Much of the confusion of our day and of the cry for changes that make men's hearts tremble is a demand that a correct definition shall be given. Some thoughtful people are fearful that the consequences of

the discussion may be revolutionary. They see the spirit of change sweeping through the world to-day and unrest manifesting itself everywhere.

No Life Is Isolated. The individual we know now is not an insulated or an isolated person. He lives in relation to others. He has vital contacts. In society he is a father, a son, a brother. He has a family life, and his life has the mutual element in it. He has neighbors, and helps them or hurts them. His community life is bound up with other lives. His course of life may injure them or their possessions. In that case the law holds him responsible and makes him pay a fine or suffer a punishment. His cattle cannot eat grass or trample the gardens of his neighbors. He is a citizen, and helps to make the town or city. He obeys laws which are made by the government, and cannot do as he pleases if he is pleased to do wrong. He is not a solitary digit, but stands with other numbers and gives them meaning. Educationally, socially, politically, industrially, spiritually, is he not a part of a system? Has he not a body unlike another, a mind of a certain strength, and duties which are his own and not another's? When he moves, and often when he stands still, does he not discover that his body cannot act independently of others? Do not his thoughts and ideas constantly relate themselves to those of his friends and strangers, and do not his footsteps cross and recross the innumerable paths marked by the feet of other men? He is a wire, but is he not also one of the system of wires? His life, like his telephone, has

intricate connections with others. He is a spring, but do not the lower and the higher waters of the mountain out of which the spring flows intermingle freely with those of other lives? How far down the mountainside does the brooklet that finds its way from the spring pass before it is joined by the waters from others? He is a rose that spends its fragrance on the morning air; but does not the flower depend upon the soil and upon the gardener who cultivates, prunes, and waters the bush on which other roses as fragrant and beautiful are maturing? Does any man live unto himself? Does not the bad father bring desolation to the home? Can the wicked citizen fail to help to lower public morals in the state? How high may not the Christian lift them?

A Separate Individual Impossible. The unfaithful health officer spreads disease that may attack his own children. "The universe of the isolated self is an imaginary universe." A Christian, like every other man, has social attributes and must solve social problems. Some of these are as simple as the examples of addition, subtraction, multiplication, and division. Others are as complex as the problems of the higher mathematics. It makes a great difference what ancestors a man has, what environment he grows in, who his friends are, who gives him his ideas of religion, of government, of God. Was his grandfather a thief and his great-grandfather a pirate? Is he the son of a noble father, and did his mother teach him to pray and worship the Lord? Was he born in a jungle, or

near a gristmill, or in a palace; in a free or in a despotic country? These questions help us to define the individual. The roots of a Christian's life go down far below the surface and spread out widely like a tree in the forest, with enemies and friends. His roots hold others as do his arms, interlocking with theirs when the storms try all lives. He is an intimate part of the experiences of many people, and the lives of many people are freely interwoven into the texture of his soul. All his problems have a social reach. As Dr. Peabody has said in *The Approach to the Social Question:* "A separate individual is an abstraction not known to experience."

Society, according to Dr. Stuckenberg, is not composed of individuals, but of what each individual contributes toward the group or groups of which he is a part. Therefore a church may be poor, although several of its members are rich. And the art tone of a community may be low, although several individuals possess high artistic culture and own valuable paintings which they keep carefully from public sight.

The Contagion of Health. The most stringent precautions are taken to avoid the contagion of disease, and the progress made by medical science encourages us to hope for still greater results. Every step forward, however, has been denounced by the opponents of vaccination and of other precautionary efforts. In the truest sense, *all contagion is the contagion of health.* Contagion is the power of the germ to select its food and *grow,* and this power is *due* to its *health,*

or vitality. Christian love, faith, hope, and goodness are contagious, but they bring health and life, not sickness and death. We hear less about the contagion of health, but this is as truly scientific as the contagion of disease.

A man is discouraged by losses in business. He has stood also recently in the shadows of sorrow. He feels the foundations slipping from under his feet. The night of unbelief is shutting down. His heart action is abnormal and his courage has gone. His soul is strangely filled with fears. He thinks even of suicide. Into his office suddenly comes a Christian man, who speaks words of cheer and hope, and at once he is in a new world. He has courage to try again in business. He sees the blue heaven through the clouds as he recalls a promise of Christ. His feet hold again to the pavement. It is morning everywhere. He feels the thrill of a new hope and has a fresh grip. He resolves to lead a life of Christian service, he enters the church of his Lord as a restored disciple, and to the remotest corners of his life a new spirit travels. This new man remodels the tenements he owns and makes them fit homes for the poor. He mingles charity with his business and is kind to those who are out of work and gentle with them when they cannot pay their rents promptly. He introduces profit-sharing into his mills and becomes interested in the men he employs, until they realize that he is not seeking their life-blood, but desires to give them new red blood for the battles against poverty, ignorance, and wasted

years. He reaches down into the community as he serves on welfare committees. He insists that every house shall be suitably lighted, properly ventilated, and sanitary, that the milk supplied shall be pure, that the merchants shall give proper weight and sell pure food. He throws all his influence against those who corner the markets and artificially lift the prices of food. Wrong-doers hate him, but they fear him also. At first they questioned his sincerity, but soon they knew he was a true man. He was to them another Earl of Shaftesbury. He has fought the saloon, the grafters, and those who keep houses of sin until he is a tower of spiritual strength. His sense of justice has become so keen that he serves frequently as arbitrator in industrial strife, and all because another man stopped a few moments and came to him when he was at a crisis in his life and persuaded him to be a Christian hero. This good man and brave joined with others. They mutualized their contacts and labored to save the city and its people.

A Young Man with Thirty Families. This social worker and spiritual enthusiast devotes his spare time in doing a piece of work which he discovered. He is a business man, and in touch with groups of various interesting people. When he went to New York he had several ways of life open to him. He might have gone into politics, into club life, or into social life. Without neglecting his friends, he selected something very different. He examined a part of the city where the people lived in a very congested area, represent-

ing many foreign nations. Associating himself with a work already established, he lifted with all his might to help first a few and then many souls.

From the beginning his efforts have been corrective, and later he has added forms of preventive service. He ranges himself among the foes of all varieties of evil and is attacking in every way possible the various forms of wickedness that show their heads in the part of the city where he specializes. He has taken on his heart and into his life one family after another until he has now thirty families to which he is a big brother and adviser in every way. As fast as these families are helped to self-support and self-respect and brought into touch with some Christian church or missionary institution, he takes another family, and, beginning at the bottom, repeats the process.

He has become an expert in social service. He knows the names of the children in each family, advises their parents in their bringing up, keeps track of their progress in school, and studies the monthly reports of the boys and girls which the teachers send to the homes. He knows when the little baby cuts its teeth, and is a friend in time of sickness and distress and unemployment. He is frequently called in to settle family disputes. He often stands guard when a drunken parent returns to the home. When his mother visited him one day in August he took her into his strange parish. As they walked through the crowded streets, a little girl playing on a fire-escape spied her friend and big brother. With a cry of joy she raised

a shout which was heard throughout the neighborhood, and within five minutes fifty children were dancing with joy around the young man and his white-haired mother. One can imagine her emotions.

Why was he visiting his boys and girls that day? It was to arrange for their outing in the country. This young man who has discovered such a fine piece of work in the heart of the foreign quarter of New York spends generously his income on his self-imposed but delightful tasks. It is probable that his friends who know of his work have some share in its cost. He does not neglect, however, the work of his church, but is regularly at the Sunday morning services, mid-week meetings, and for several years was the superintendent of the Sunday-school. Why cannot hundreds and thousands of young men repeat what he is doing?

What a Girl of Nineteen Began. Eighteen years ago in the crowded part of a great city she rented a room at her own expense and began to teach weary mothers how to care for their children. While they were at work, she encouraged them to bring their babies to her. When they were sick, she nursed them back to health. Of course such an angel could not work unobserved, and a few friends began to help her in her holy purpose of service. The work grew until several hundred persons every month during all these years have been helped by her ministry. Without regard to their religious affiliations she has assisted all who were in need.

Homes that she found broken by sin and dissipation

have been mended by her skilful, patient, and loving work. Hundreds of children are cared for by her in a summer camp and are given a brief outing where the air is fresh and the flowers grow. A day nursery now occupies a building erected by her friends and many forms of Christian ministry are the result of her thought and prayer. On Tuesday evenings more than two hundred mothers and their children crowd into the lower rooms of the building to repeat passages of the Scripture, to offer prayer, and to tell what the Lord has done for them in times of sickness and distress.

A man of wide outlook who attended one of these services said that on no single occasion in his life had he heard so many Bible verses repeated as on that evening. Conspicuous among those who testified were several Jewish mothers. No work is done in this settlement house on Sunday. It is the rest-day for the workers, for it is the aim of this wise leader to attach every family to a religious congregation. Has this wonderful woman discovered a piece of work that hundreds of others may not also discover and begin and finish?

A Sane Ambition. A college graduate, who cannot stand the strain of city life, has recently been offered a farm by his uncle. Trained to outdoor work in his boyhood, he intends to establish himself in a rural community, build his life into the church, demonstrate what can be done in the Sunday-school, stand for purity in politics, improve as far as possible the

educational ideals of the town, develop the library, and do all for which he believes his college education has providentially prepared him. He is to attempt a work which many ill conditioned but brave young men in the cities might well begin in the country.

A New Way to Do Good. A new form of service has been discovered in the custom that is growing up in factories where large numbers of men and women toil at quiet tasks in a single room. In one of the great cigar factories about six hundred men employ one of their number to sit in the center of the room on a raised platform and to read aloud newspapers, magazines, and books. They listen as they work, and each man makes an extra cigar for his friend, and the six hundred or more cigars give the reader the average wage his friends receive. In this and other shops outside readers and speakers are made welcome. The door of service is wide open, and the hearers are very attentive. One's presence does not sanction the business, and those who hear the speaker may not agree with what he says. Indeed, they may argue with him, and warmly oppose his statements. They love an argument, but will generally conduct it with a stranger in a fair and interesting way. Shall social agitators and rabid iconoclasts alone accept these opportunities, or will the ministers, their assistants, and their people of culture and energy also embrace the chance to tell the truth to those who are like the Athenians in one respect, at least, that they are eager to hear some new thing? Many of these men are not interested

in gods many, nor in the unknown god, but they are ready to listen, to ask questions, and to argue.

The Worth of Friendliness. The cultivation of friendliness is imperatively needed. One sees occasionally what should be avoided when a conductor on an eastern railroad treats the immigrants rudely. They have paid their fare, and the only word in English they know is the name of the city to which they are journeying. Kindness to workmen and to strangers, and the gentle courtesies of life shown in cars and on the streets, in elevators, offices, and schools, create an atmosphere that corrects a man's selfish tendencies and gives a sense of justice to all human relations.

The Christian who always has the milk of human kindness in his soul will cultivate a true friendliness with all whom he meets. He need not speak to strangers to make them feel its presence in his life. Real friendliness radiates invisibly from him, and its heat rays melt cold hearts and warm the benumbed and helpless hands of discouraged souls. To meet anger with calmness and unjust words with a smile, to befriend the helpless, to be gentle with the aged, to be thoughtful of the infirm and unfortunate people, to be attentive to little children, to be a strong defender of the depressed, and to be sympathetic with defective, delinquent, and dependent people are some of the secrets of a far-reaching life. Even the animals know the stranger who is fond of them. The deaf are often unhappy because they miss the kind words of their friends. The blind smile habitually because they are

always tenderly treated and gently led. An unkind Christian is a contradiction in words.

Christian Multiples. When the reach of such lives is multiplied in every rural community, town, and city in a nation, we begin to realize how far and fast the kingdom of heaven reaches down into the lives of men to reform, to transform, and to transfigure them. Society becomes Christian in all its parts in so far and as rapidly as Christians build their lives into the lives of others and lay the golden treasure of the gospel along every path, however remote, where their influence goes.

When Alabaster Boxes Are Broken. When a Christian whose life travels out so widely into the lives of others has a noble plan to spiritualize any human activity, he should propose it even though men think him a dreamer. To him it may never be more than a dream, but to another it may become a vision, to another a solvent of his perplexity, and to another a path to his victory. Perhaps he can only announce the discovery of his new idea, but men who are strangers to him may explore its mysteries, discover its wealth, and develop its resources. A man should not stop to get every happy thought copyrighted before he lets the world have it. He should publish it in his next conversation with any man who seems to need its stimulus. He should let the fragrance out of the bottle and spray the world with sweetness. Christianity develops a happy heart and smiles. The cheerful laugh of an optimist in the face of difficulty may save a

church from disbanding, a minister from resigning his pastorate, a business man from giving up the fight to be honest, a youth from abandoning the education that will fit him to save the nation. A man should take off his gloves and lend a hand, yes, two hands, and lift with all his might the burdens from his neighbor's shoulders. He should remember that the grime of honest toil is one of the cleanest things in the world, and that the water of life also runs down hill and seeks its level in the lowest social levels.

The Christian should not fear to help the down-trodden. The red man has still a burden and should be helped to lift it. The black man's heart may become as white as snow under the treatment of the Savior to whom he introduces him. The yellow face will for him contain no peril if a Christian has the spirit of the Master, the wisdom of the serpent, and the harmlessness of the dove.

One Arm Is Not Sufficient. Even the strongest and ablest workmen must have helpers. These are not hod-carriers to bring them the rough material to build into the wall, but equals, to inspire them with fellowship. One man cannot labor beyond his individual strength. The evil forces in a community have paved the streets of sin with blocks too heavy for one reformer to lift and cast aside. The saloons can be closed by votes of many men, but not by the words of one man. When earnest souls unite to oppose the evil forces in a city, they first drive them to cover, later out of their retreat; and then the best results follow.

In an eastern city a pastor found a member of his church in great trouble. Her husband, a well-to-do farmer, had purchased liquor at a saloon, and in an intoxicated condition had been thrown out of its back door, sustaining serious injuries. The wife wished to have the saloon-keeper punished, but feared he would burn her buildings if she made complaint. Her pastor obtained a warrant for the saloon-keeper's arrest and he was fined in the courts. Other arrests followed, and the saloon-keepers appealed their cases. The grand jury failed to indict, and the county attorney had boasted that this would happen. Many of the best people in the city felt that it was a most inopportune time to press the matter of temperance because the state elections were about to take place, and both of the leading parties greatly feared the results of an agitation.

The minister could not find many who would join him. He did not make his actions subject of remarks in the pulpit, but he did what he thought was his duty in trying to protect his families from the ravages of the saloons. Several of the most prominent men in this parish privately admired his courage but publicly regretted his action. In his own congregation he found two families involved in the evil business, frankly talked with them and kept their friendship. This man failed in his attempt, and was soon called to a larger church, which, however, found itself defeated in its efforts to change the lawlessness of officials because other churches were lukewarm on the subject. One

worker or one church among many cannot do reform work alone.

Workers Must Join Hands. There must be a group of men to grapple with the forces of evil, and it should be composed of those who know full well the value of organization and concerted action. Such is the aim and experience of federations of churches. In a state in the Middle West, a teacher in the public school was wiser, and therefore successful in his reform efforts. He saw the need of opposing the groups of selfish men who were exploiting the city and making before the workers of evil a smooth road for the chariot-wheels which were crushing out the lives of the people. After a careful study of the lawlessness of the community, he went to the men's classes in all the Sunday-schools, explained the shameful conditions in the city, and proposed that all good men and true should quietly organize to cleanse the town of its impurities. At the next election, these determined reformers surprised and drove the grafters from office and wrested the control of the city from their hands. Acting alone, this energetic and noble man would have failed. Acting with others, he amply succeeded. A single man with even two pails of water cannot extinguish a raging fire, but a department of fire fighters will soon quench it. The righteous men and women of a community, if united, can put the hosts of wickedness to flight. They can close the holes of vice, break the sin traps, and drive out the darkness of evil before the rays of their bright lives; but men who work singly

can do little more than see evil, warn men against it, and condemn those who practise it.

Continuous Action Necessary. Evil men combine for unholy ends and continue their labors day and night. Self-interest goads them forward. Their finer feelings become stunted, but their coarser natures grow strong and aggressive. They do not work fitfully. Their mines do not give out, and they are constantly inventing high-pressure machines to increase the product of evil. They find, however, that those opposing them, even in some of the best organized reform movements, are so spasmodic in their efforts that they have little to fear of permanent loss to their political and immoral machines. When the good men in a community, inspired by the Christian impulse to carry their influence into every department of life, organize their forces to conquer evil, they should make their machinery more powerful, their plans more permanent, and their execution of these more insistent than the social destroyers of the city can possibly match by their submarine methods of warfare. The battle for righteousness must be waged without ceasing, and when this is done, and reformers are strongly entrenched and are constantly at work, municipal conditions become politically sane and morally safe.

The Normal Christian. The normal Christian who lets his life in all its reaches become spiritualized, breaks every alabaster box and pours the ointment forth. He believes that alabaster boxes are not for shelves but for souls, not for lending but for spend-

ing; and valuable for what is poured from them. He confesses by his daily action that the test of his life is not what it can gather in but what it can give forth, as the medicinal spring is of no value while in the mountain, but only as it rises to the surface and pours forth its healing for those who discover its worth. It is not the amount but the motive that weighs. The woman who went home from church and sent her draft for twenty-five thousand dollars for missions did a noble act, but in proportion to her ability no more than the widow who gave the twelve dollars which she had been saving for a new cloak. The stranger who called at the office of a missionary society in New York and gave a check for fifty thousand dollars, which was honored at the bank, made possible a new step forward in foreign missions; but the young man who left college for a year that he might earn a thousand dollars to push forward a Christian enterprise also did well.

The Threefold Life. The world, however, is not greatly impressed by good words unless they have the right ring, and it cares very little for good works that do not proceed from pure motives. A man whose faith in God is true disarms all criticism and in the end silences his enemies. Such a man is justified by faith before God, and his faith in God he also justifies before his fellow men by its constant expression in good works and in good words. A good faith gives strength to good words and energy to good works. The three make the ideal Christian life, but if one of

the three is lacking is not the resultant life abnormal and twisted?

Lest We Forget. A certain tree carefully planted near a stream by a skilful hand experienced several accidents. In plowing around the roots a workman nearly destroyed its life. As a result its growth was retarded for nearly three years and it hardly held its own. When it was well again an ox leaned against it and its advance was delayed for two years more. At length, in spite of dangers and accidents, it grew to bear much valuable fruit. Its roots now grip the rocky soil and the branches have grown to a great height. So the Christian, though planted by a river of water, needs to be shielded from evil, and in case of spiritual accident to be healed by the Master. It is not enough to have his life safely planted by loving hands in a favorable place. Many experiences may come to threaten if not to destroy him. The tree in the pasture was at length protected with a fence until it grew not only to be fruitful but to shelter the children at play and give its shade to weary travelers. A Christian's life is best protected by the fences of a Christian church and a Christian home. From what evils do they not preserve him? They have safeguarded his growth and made his life to be a refuge to many discouraged souls in hours of darkness and storm. As the tree in the field bears fruit that is sent throughout the town, so his life yields fruitage which may extend his influence to the remotest corners of the community.

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Experience and the Christian Outreach. In medicine, men insist that our young doctors shall have hospital practise as well as know the theories of their science before they are entrusted with our lives. In great conventions it is generally the physician or surgeon who has had the widest and most varied experience that is heard with the profoundest interest. If a great specialist announces a discovery he mentions the cases he has had that prove his startling claims. Experience is the basis for the conduct and expansion of all kinds of banking, of every department of farming, of every phase of business. Its worth is realized in the arts and sciences. It is the man with experience alone who can guide the boat down the rapids of the St. Lawrence, navigate a ship among the icebergs, and bring it to port. Experience is everywhere the basis of efficiency.

When we study the extension of the gospel through the outreach of human lives we must remember that experience is also the test of one's relation to Christ and ability to serve mankind. It is the foundation of a man's personal faith, and on his experience of God's love and forgiveness he builds the superstructure of his life. He discovers also that these lines are the same that others have found safe and sure. Is not the point to be stressed in these days of muddy and careless religious thinking that all men shall have a sure and positive Christian experience? Such an experience is a rock. The sand shifts with the winds and changes with the tides. May not the supreme value of

all religions be tested in this crucible? The religions of the East and the West will have their values proved by this trial of fire. All systems of faith will be found wanting which do not acquaint their followers with God and sin and salvation. In sorrow and in death men need a faith that will give confidence and firm reliance on the eternal realities. And who can doubt that the palm of victory will be given to Christianity?

The Present Popularity of Jesus. The movements of thought that were intended to discredit Christ's teachings have exalted his matchless personality. Men who despise the churches, who hate their ministers, are friendly to Jesus and regard him as the greatest man of all history. They say he was an idealist, a golden dreamer, and that he died because he taught truth in advance of his age. They insist also that his theories of life are yet to be tried, and their admiration for him is akin to worship. But is it not probable that those who have reverence for his character will soon lose it if they do not obey his teachings? Must we not believe with Professor Cairns that the churches have at the present time in the widespread friendly attitude of the multitudes toward Jesus a chance to press the claims of his teachings upon the hearts of the people as never before? Is it too much to expect that those who are unfriendly to the Christian churches may be caused to change their feelings toward them if they can be convinced that fellowship with the church is fellowship with the Master?

Those prejudiced against the churches must be

reached by the individuals whom the churches inspire and whom they teach to interpret correctly the life and teachings of Jesus. Churches as such are misunderstood and misjudged by a multitude. Their public religious services occupy only a few scattered hours each week. But the influence of the church crystallized in the lives of individuals goes with them everywhere, speaks through their words, and convinces and blesses the people whom they touch.

The Human Arm of the Gospel. The reach of the gospel is first of all to save both the individual and society; and then, through the individual as its new, strong arm, to save the world. The reach of the gospel is therefore the reach of the individual. In proportion as the individual touches and thrills other lives with the truth of God will other men be saved. The Christian is the magnet which has responded to the spiritual power in Christ, and he immediately attracts unto himself, and through himself to a church, other lives. As these lives relate themselves to the new Christian society, they in turn become magnets to draw still others, and so the good work goes forward as rapidly as individuals saved by the gospel reach out to save others. Only a part, however, of the Christian success in service is registered by membership in the Church and by a confession of loyalty to Christ. Each life that is saved may be saved in any and all its relations. In business, in politics, education, society, the Christian may be a Christian in the fullest meaning of the word. His life is a leaven that permeates the

measure of meal which is the grist of all his earthly activities.

The Method of Jesus Reaches Far. From the days of the apostles to the present and until the kingdom shall fully come, the thrust of the personal life, the power of a smile, a testimony, the outreach of the individual influence vitalizing every point of contact with every other life, show us how far-reaching was the method of Jesus to save the world by saving individuals who should in turn become the saviors of men. But Christianity's work is not done when the souls of men are saved. Indeed, it has but just begun. A soul is saved at the threshold of the kingdom, at the beginning of the path, at the foot of the mountain. The test of the service which Christianity inspires in every disciple of the Master is not only to save another from his danger, but to destroy the things that make for danger. To heal the fever in a man's soul or body and to destroy the physical or moral cesspool that make either kind of fever possible is the work of the Christian.

Christianity Condensed into Four Words. A great Englishman made bold to assert that all the teachings of Jesus and his apostles concerning human need and human duty could be condensed into four words. The first was, *admit*. The man who repents of his sin admits Christ into his heart. Darkness goes out. He sees the renovation that is necessary, the interior changes that must be made, the possibilities of growth, and recognizes his need of the light, as in the sunshine at the window bulbs brought from the cellar unfold,

blossom, and are fragrant. He has a new guest, even the Lord, in his soul; and all who cross the threshold realize that this guest is Christ. The influence of his life becomes Christian in every way even to the least observed of his business and social activities.

The Christian *submits* his will to the will of this Guest who straightway becomes his Master. Henceforth he does not please himself in his choices, in his use of money, in his habits, in his plans. His one thought is to please his Lord. He learns the joys of obedience. Early and late he sits at the feet of the new Teacher and as his soul grows his heart expands. But obedience means that he must apply to his business the laws of the Kingdom; to his pleasures, the standards of a Christian influence; to his ambitions, the measuring-rod of the new Master; to his friendships, the tests of his fresh faith; and to his enemies, the mantle of forgiveness.

The Christian next discovers that he must *commit* to Christ his entire life. As he has committed to him his past to be forgiven and his present to be made strong for service and to be proof against the germs of sin, so he must commit to him the future years, consecrating his potential influence to the service of the Savior who has taught him the joy of bearing his cross. And all this will enable him to dedicate every energy of body, mind, and spirit, and to make his life in its furthest reaches vibrate with the thrill of Christ's touch.

Such a Christian immediately and evermore under-

stands the good of service. He discovers that its secret is to *transmit* to every other man and by every process of life the knowledge of what Christ has done for him, to show what his gospel may do to save humanity in all its needs out of its poverty, its shame, its crime, its suffering, bringing in their stead, the riches, the joy, the forgiveness, and the love of Christ. This love of Christ will evermore constrain the Christian, as he transmits the gospel message to others, to love his fellow men, whatever may be their color, condition, inheritance, environment, or sin. He will do well to remember that the word St. Paul used when he said constrain means to grip, to fascinate, to imprison, to besiege. If the love of Christ thus dominates his life, the gospel will help each Christian to be the divine agent to save in every way the entire world in which he lives and moves.

Contacts, Human and Divine. Human contacts, however fortunate, intimate, and strong, are not sufficient to produce permanent social and spiritual changes. This is equally true whether the contacts are those of an individual or a group. The divine touch energizes the human touch. The effectual, fervent prayer of a righteous man availeth much for himself because it brings him into a personal relation with God and also because it brings him into a spiritual relation with his fellow men. If a Christian has the divine contact alone he is like a trolley-arm touching the live wire but reaching to a car without wheels. But if the wheels of his life are resting on the track of earthly relations,

he can draw his heavy load with good results and even up a steep grade, if the trolley-arm also touches the wire above it.

His relation with the Holy Spirit is threefold. Jesus said, "He is with you and shall be in you." This means cooperation through companionship and purification through indwelling. In the Book of Acts special visitations of the Spirit giving special power for particular tasks are described, and these experiences are repeated many times. All who expect to help others as their spiritual exigencies require must render the assistance through personal contact, but must also learn not only the secret of the prayer life but also the experience of the Holy Spirit's fellowship and communion and enjoy his special gifts of spiritual energy for particular tasks.

THE REACH OF THE LOCAL CHURCH

gether, mutual aims would draw those of like spiritual aspiration.

Social Tests

The Christian's Neighbor. The parable of the Good Samaritan shows that a man's neighbor is the person whom he finds in trouble. This unhappy individual may be outside the inner group of the friends who form a neighborhood. He may be a stranger, met for the first and only time. Ships that pass in the night are neighbors if one of them sends up distress signals. To respond to the call for help at any time is to reveal the heart of a neighbor. In all walks of life men are exhibiting this spirit. In numberless ways and to a splendid degree the passion of neighborliness has seized men.

In fraternal societies it reveals itself in groups of souls who unite their gifts and benefits for each other in sickness and need. These organizations are noble but self-centered. Persons join them for what they can get as well as for what they can give. Charitable societies, whether acting alone or in association with other groups of welfare workers, direct their efforts to the improvement of the present and outward conditions of unfortunate persons, or in preventing an environment that creates confusion in social life. These efforts, if effective, are generally directed to help individuals and to improve family life.

Numerous groups of men and women labor in one or more reform movements without which the moral progress of the world would be retarded. The

churches would have to be engaged officially in these directions if these helpful labors were not conducted by outside organizations. It should never be forgotten, however, that all these activities had their birth in the Christian impulse and have been conspicuously absent in non-Christian lands until Christianity has introduced them.

Neighborhood and Brotherhood. The churches in any community, large or small, are the only organizations that are able to minister to all the needs of the people. They should not only care for the souls of men but be interested in everything that makes their bodies strong and keeps their minds in process of normal development. Their sphere of work combines the neighborhood and the brotherhood ideas, and a church imbued with both of these is ready for its community task.

Not all the churches grasp even faintly the thought that they have such a task. Their standards of efficiency vary, and, in some communities where the physical and intellectual ideals are low, the churches do not accept their duty to meet all the needs of the people. Is the church that strives alone to save the souls of men and bring them into its membership doing its whole duty? Does not the revival that calls converts into the fold end in disaster to many lives, unless the new disciples have unfolded to them that the Christian impulse should prove its presence by its abounding life in the community? If a church simply shows its power in public services large or small, occasionally or fre-

quently, and it does not teach its members the joy of private service in revealing Christ in their lives, it is not doing much to make the community Christian. If it finds that its neighborhood in a great city, or in a town, or in a village neglects its services and does not care for its help, what may one infer? If a few kindred souls near the meeting-house attend the church and maintain it and do not reach out, both far and near, to solve the problem of the community, what may one conclude? Although a church ministers to people scattered far and wide, if it does not solve community difficulties, or try to lift the burdens that oppress men, or prevent conditions that destroy the youth through intemperance and impurity, it only partially expresses the spirit of its Master.

The Three Dimensions of a Church. A true church has length, breadth, and depth. The length of its arm is often shortened that it does not save, and its hand may become palsied if it fails to do its spiritual work in the community. Its breadth should include within the sphere of its influence every social need, and nothing human or divine should be alien to its spirit. The depth of a church is its reach downward, embracing in its largest roots and in its tiniest rootlets a grasp upon the profoundest needs of the entire community.

Four Kinds of Church Members. The variety in the membership of the churches constitutes the community problem. There are some who are tireless; they are faithful, generous, even, sane, and reliable. They work alone or with others, whether men approve

or criticize, and will pull at any load on the steepest hill.

In contrast with them are the tired members. These are not wearied from much labor, but they are languid while waiting for conditions to improve before they grasp the plow or join in the planting or in the harvesting. They sing the song of the glorious past, but always in a minor key.

Another group that makes any deep work impossible is composed of the retired members who regard their labor as done. They are still diligent in business, but they are not fervent in spirit, serving the Lord.

The wider ministry of the churches, however, is often almost ruined by certain members who are tiresome to the person whom they must help if they are to minister to more than the elect few who have been reared in a Christian atmosphere. Some of these tiresome people do not stand high in the esteem of those who are sometimes called "the outsiders." A few churches, it is feared, have so much of this deadwood type of members that it is almost hopeless to attack the community tasks and to do them well.

The Early Molds. The permanent character of a community is nearly always determined by its first settlers. If the leaders were men of Christian ideas, the whole body of citizens felt the influence of their courage and faith. A town whose foundations were laid by persons of atheistic tendencies has always been cursed by the handicap of the visionless men, who with irreligious lives retarded the higher growth.

In the same way churches have been early strengthened by the piety and consecration of refined men and women, or have been weakened by the secular and careless persons who were their first members. The plastic clay felt the impress of the first hands that touched it, and before any one realized it set into permanent forms. The testing time in the former church comes when the first heroic souls die. The latter church may yet be saved in spite of a bad start, if a few souls have the grace and courage to break the early molds and to make new ones in which the spiritual life of the people, melted by the divine love, may find its social and religious setting.

The strong church, however, may have its life almost threatened by the presence of persons of influence who have retired from rural or city activities and who are opposed to all new and aggressive methods for community betterment. Another group of persons whom it is difficult to stimulate are those who have business interests elsewhere and who only sleep in the community. And yet, under strong leadership, churches composed of both these classes have been aroused to a forward crusade that has changed the face of the larger parish.

The Ideal Church. This is not only located in a community, but is also exerting its influence in every part of its life, and is *in* the community in the truest and deepest sense. As the Rev. Warren H. Wilson says, it is the one institution in which the community has a home. Such a church always keeps its spiritual

aim high and reaches out and down to draw in and lift up.

A Well-Balanced Ideal. The Rev. Worth M. Tippy speaks of his conception of a "church filled with the spiritual earnestness and living faith of the apostolic church, but planted squarely on the earth with its outlook upon the oncoming Christian civilization; a church open to truth; a church unselfish, fearless, free; a church sympathetic to the life and achievements of humanity, and organized as a fighting unit of the new social order; . . . a church with generous sympathies and alert vision, carrying the community in its heart, alive to all that makes for the good and happiness of its city or countryside." [1]

High Business Standards

A church in a community must stand for honesty in business. Short weights; seven feet of wood for a cord; poor grade of turkeys in the middle of a crate of good ones; packing the middle of a barrel of apples with second-grade fruit while first quality and well colored selections are at either end; feeding chickens with meal and sand before they are sold; filling larger fish with smaller ones before they are sent to market; placing eggs held over from the summer with shipments in the winter at highest prices; introducing more water than is allowed by the law in butter, and selling as fresh butter prints that which was purchased in the summer, placed in cold storage, and worked over

[1] *The Church a Community Force*, 1, 2.

in the winter; are only a few of the temptations which come to persons living in rural communities when they deal with the outer world.

A wholesale egg merchant has said that the eggs of a neighboring state bring a much smaller price in the market than eggs collected a thousand miles away and gathered from a region in which a sense of business honor is much higher. The deadening moral effects upon children who see their parents resort to these dishonorable methods to increase the family income is not the least among the evil harvests that come to a community in which such schemes are practised. One son, who drove a milk team for a father standing high in the esteem of all his neighbors, has never recovered from the moral shock of the years when he distributed to customers his father's milk from which a large part of the cream had already been taken and sold at high prices.

In urban communities there is constant need that stockholders and trustees be constantly reminded of their responsibility which cannot be evaded, and that while remaining in these honorable positions they must hold themselves personally accountable for the moral acts of their agents, whose decisions and operations and human contacts they do not carefully supervise.

Dodging Taxes and Fares. The evil of avoiding taxes on the part of people who profess to be not only just but righteous can hardly be overemphasized. To render incorrect reports to the municipal and national authorities is rankly dishonest and should be plainly

denounced as an act unworthy of those who profess to model their lives after the teachings of Jesus. The father who entered an electric car with his son taught a boy of twelve years of age a lesson which may later lead him to prison, when he has learned not only to avoid the payment of a five-cent fare but the evasion of taxes and other honest obligations.

Puncturing Superficial Distinctions. It should hold up to the search-light the inconsistency of the man who is opposed to smoking, but who leases land to a tobacco factory and obtains a high income on a farm which he rents to a stranger for raising tobacco which he himself would not plant.

A church should show the poor logic of the man who condemns drinking, but trades in distillery stocks; who forbids dancing, but lets a hall for dancing parties; who denounces liquor selling, but has some excuse for the man who keeps a saloon in a building on which he himself holds a mortgage; who opposes breweries, but feeds malt to his cattle; who will not purchase a Sunday paper, but who buys ice-cream and soda at a drug store on the Lord's day; who will not take a stroll through the woods on Sunday, but who always starts on a journey late Saturday night; who criticizes corporations for compelling their workmen to labor long hours, but who makes his farm-hands work from sunrise to sunset.

Opposing Selfish Advantage. The church should take high ground against any attempts to influence legislation for personal enrichment and for corporate

benefit. The man who returned from the legislature with fifteen hundred dollars in his possession and soon after removed the mortgage from his farm must have had an unquiet conscience during the rest of his life. The church should insist on consistency between one's business ideals and his private acts. The liquor dealers in a great city who live in a suburb and dwell in beautiful homes and constantly vote for no license, [illegible] on the high moral character of the [illegible] as a business injurious to [illegible] toward residents in the [illegible] he would oppose [illegible] a guilty selfishness the [illegible] made plain by teach-

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community was a standing rebuke to the church, which had never tried in any way to minister to their spiritual improvement, and bluntly said to them that they would receive the child into membership or have his immediate resignation. The pastor won the battle.

Thirty-five years after this scene occurred, at the end of an evening preaching service in a city far away, a well-dressed woman introduced herself to this same minister, then an aged man. Something in her face reminded him of an earlier day, for she was once the little girl for whom he had pleaded so long ago. The picture of that early struggle came quickly to his mind, and he was standing again in the village vestry laying down the commandments of God concerning the treatment of little children to the timid leaders of his congregation. Then she told him the thrilling story of her life, which showed that as a little child she had led her family into the church and then later, well established in a Christian home of her own, with wealth at her command, and with beautiful children about the family altar, she was bringing forth a splendid harvest of the finest wheat. She had just visited two of her daughters, who were winning honors in college.

Saves the Delinquents. The local church must also reach after the delinquents among its membership and educate the young people to see the value of its life and teaching. In one rural community, the pastor organized a brigade of boys who were outside the Bible school. Into it as a leaven were introduced a few whose characters were established. A camp near the

ocean was built and was the talk of the town. The extent to which the boys were helped was the surprise of the season and no barriers could later keep them from the meetings of the church. Their parents were also impressed and the grip of the minister on the town was greatly strengthened.

Another pastor formed a camera club of boys slightly interested in his work and hunted for the pictures of birds, which were studied and described in note-books. Incidentally as a result of these outings one boy became a prosperous photographer, another an author, and another an artist.

Another minister led careless children to study flowers, until some learned to identify more than sixty kinds. This field work was joined to a study of the flowers mentioned in the Bible and taught the boys and girls the habit of Scripture reading.

Helps the Friendless. The right kind of a community church stretches out its hand with an educational impulse to the friendless youth. It must do this through some individual who is filled with the Christ-like spirit. In a city in New York state a business man found a boy whose home was in the street. To take this boy from such an environment and to bring him into the Sunday-school, winning his friendship, improving his social condition, securing work for him, and being his big brother until he became a Christian, was what this good man did. He advised him until he established a home. Later he watched him develop a prosperous business and grow in leadership in the

CHURCH OF THE ASCENSION ATHLETIC CLUB, NEW YORK

MULBERRY BUSH GANG, NEW YORK

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church by whose helpful ministry he was saved from the street. Such an achievement is only explained by the loving work of a noble man. He who was yesterday a boy in the street is now one of the most generous givers in his church and is becoming a denominational leader.

Friendly to Public Schools. A natural activity of the church is to safeguard the ideals of the public schools. This should be done by uniting the most progressive citizens of all parties in securing excellent men and women to serve on school boards or committees and in checkmating party politicians in their efforts to upset the moral and intellectual standards of the people. Such a group of self-seeking and evil persons once displaced a noble Christian high school principal, and elected a man who was often under the influence of liquor. More than one opium victim has been shielded as a teacher by the same kind of political looters. At such times the church must demand changes and encourage its leaders to rescue their children from such evil influences.

A League of Helpers. In a New England town, a single church greatly interested the people in its community ideals. A group of ten men who were not at that time in its membership, but whose lives were much enriched by its ministry, formed a league to care for its interests in any way in their power. One of these was chosen the chairman of the school committee and selected as the high school principal a woman of the finest Christian type.

In applying to a college president for a woman to take the position, he said: "I regret to say that I am not a professing Christian, but our new teacher must be one and become a leader in our church and in its Bible school. We will not permit a person of another type to teach our children. We have had sad experiences, and all the best men in our town, whether members of the church or not, feel exactly as I do.

"Our community church is shortly to be the best repaired building in town and is to have a well-kept lawn about it and flower beds and a village playground for children on one side. Not far away we are making an athletic field. We have begun to see a few miles ahead for the young people. The saloons have gone, and the pleasures that the people almost went mad over are drowned in the sea of forgetfulness, and all because a minister who is a human being and a spiritual giant, and a social enthusiast has come to live among us. Yes, without doubt he will draw us by his hidden silken cords into the church, but just at present we are trying to Christianize our pagan public schools."

The Bible in the Schools. The movement to coordinate the instruction in the Bible given by a church with instruction in other branches given by a school in a community, allowing Bible study to count as a course in the curriculum, is being studied by educators in order that the literature of the Scriptures, now so painfully neglected, may register its moral values in the lives of the youth of the land. The results of these

investigations and the places in which this arrangement has been effected, will be studied with a growing interest and may lead to a wider outreach of the spiritual forces of a town.

An Educational Contrast. A part of the Christian leadership of a church is to discover diamonds in the rough and hidden values in young people who should go to the higher schools and be trained for wider lives in the professional and business world. One of the significant facts is that out of one congregation a steady stream of young people pass to colleges and great spheres of usefulness, while from another church, situated in a similar way, and with the same environment, it is the exception that any one goes to higher institutions of learning. What is the reason for this?

Stimulates Industries. A normal result of such education is in the stimulus given to industry in the town. In one community the leading man in the parish established a creamery and with a group of his friends loaned several thousand dollars to farmers with which they might purchase cows, with the agreement that one half of the money paid for the milk and cream should be kept by the company to pay for the advance made on the herds of cattle. In a very short time the farms were well stocked with a fine breed of cows for which full payment had been made. The community at once enjoyed a new prosperity, the single church in the town called a strong man to its pastorate, a revival resulted, the schools were improved and their standard greatly raised, temperance laws were enforced, the

church edifices and other property took on new freshness, and all because a few men had a vision that the temporal, intellectual, and spiritual success of a community was bound up in the same bundle of life.

Impartial to Labor and Capital. A church should be absolutely impartial in its attitude toward labor and capital. It has been suggested that labor unions should be invited to hold meetings in its vestry. The people who stand for righteousness should manifest an even fairness to all parties. Fair play should be the watchword. Probably the exceptions where it is not are few, and these should be avoided.

Democracy as evolved from Christianity simply means that every man must have liberty to work, to live, and to aspire. Organization is natural and is simply the fruitage of recognized leadership. Personal initiative stimulates efficiency. Those of common interest flock together. This is true of the employers and the employed. In the churches both groups are represented and will dwell in the Lord's house in peace. The sense of brotherhood debars strife and demands the upward path for all. Contests between units of laborers or capitalists are only temporary and cannot prevail. All differences will soon be arbitrated. Industrial compulsion is as dangerous as coercion in religion. Personal liberty means business liberty and is a sure product of religious liberty. In America no man can say, "You must worship God as I do or you cannot worship him at all." And no man should say, "You must work with me, or as I work, or for a wage

which I approve, or you cannot work." In a land of liberty it must be impossible for any one to declare, "You must use my methods and imitate my example and trade with my correspondents or you cannot conduct business." The axioms of democracy are the corollaries of Christianity.

A church may well sweeten the industrial life within its reach by affording pleasant Sunday afternoon services to those to whom the day is a period of temptation and homeless wanderings. It is fortunate if the church can also furnish a place for free discussion of public and industrial questions as is done at the Ford Hall meetings in Boston under the leadership of Mr. George W. Coleman, who is at once a leading factor in a great corporation employing labor and an advocate of impartial discussion of all civic, political, and religious subjects.

Ethical Investment of Funds. The church ought to insist on an ethical investment of its own endowment funds if it is so fortunate as to have them and teach its members that in their investments they should not directly give their sanction to lines of business and worldly enterprises which constantly disregard the golden rule and occasionally are discovered to have evaded the law. The church may well consider it a part of its divine mission to puncture all superficial distinctions which men and women hold concerning ethical standards.

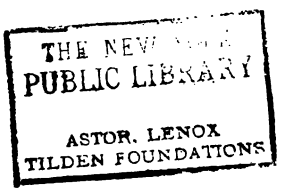
The Church. The church should safeguard, simplify, and brighten the social life. It is a reproach to

the Christian people if games, entertainments, clubs, literary, art and musical societies cannot be made so attractive that the young people will not feel the lack of the coarser and more careless amusements. Again and again a church has been so ably led that within a single season, by the new and wholesome pleasures it has arranged, the people young and old have lost their appetite for the lesser things which they had pursued because they possessed nothing more satisfying.

Lifting with Others. A part of the outreach of a church is to assist in standardizing the local charities and to mold and work with all uplift societies. A minister naturally has a perfect census of the town and a card catalog containing the names and much life data of the leading key men and women of the community. He has this information in his possession because he easily secures it during his pastoral contacts, for he considers all the people not connected with any church as belonging to his parish, and if his is the only church, he regards all the people as his own and has all of their names.

The normal church, however, not only emphasizes its spiritual message and its transfiguring power, but reaches out into every kind of community betterment: good roads, safe sidewalks, strong bridges, suitable fire protection, pleasure grounds, censorship for moving picture films, and public improvements which taxation cannot make possible. One man who gave a schoolhouse and a library to his town was completely transformed by the cultural value of his benefaction

SUNDAY EVENING MEETING, FORD HALL, BOSTON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and by the new friendships formed. When later he lost nearly all of his property, this philanthropist realized that his real wealth could not be taken away by fire or flood or a panic in Wall Street.

Improving the Public Conscience. One of the functions of the church that rises to the high task of broadly educating a community is to improve the public conscience by showing officials the sacredness of public office. In one town the fire department was in the hands of a board of fire commissioners, and the enforcement of the prohibitory law was placed with a board of police commissioners. One night the fire department failed to respond promptly to a call, and many lives were in peril because the firemen would not obey their chief. The people were horrified. At once the board of fire commissioners carefully investigated the scandal and punished the offenders, with the applause of the citizens. But there was also insubordination, or worse, in the police department, because the police commissioners allowed the saloons to be open and unmolested, and thereby endangered the morals of the young people while they were helping to destroy the older inhabitants and to degrade personal and family life. In one of the hotels operating a saloon, high school boys and girls were found drinking.

The minister who asked publicly from his pulpit whether the police commissioners could not learn a lesson from the fire commissioners had at once the attention of all right-minded citizens. Soon the police commissioners had to face a storm that quickly burst

without mercy on their unprotected heads. The people are logical even if for a season they are sometimes blind and deaf and obsessed with commercialism.

The church should also educate the community to see the iniquity of the saloon, should develop in the young the feeling of kindness to animals, should urge men to build warm and well-ventilated barns and to erect horse-sheds around the church, relieving its members from the peril of prosecution by the humane societies.

In Personal Consistency. Some persons insist on social betterments in large cities and in private and public address loudly denounce soulless corporations and selfish capitalists in general for high rentals of poor, ill ventilated tenements in congested urban centers. A closer inspection of the practises of these critics in the towns where they live often shows that they may well improve the sanitation of the houses that they rent and should at once throw their influence with the industrial reformers nearer home. It is easy to blow a trumpet calling attention to the iniquities of others and to make so much noise that one does not hear the still small voice of conscience condemning his own unjust acts. One of the most indignant men one could ever meet was a man from the North who was condemning the people of the South for their treatment of Negroes. It was later discovered, however, that this same man owned very cheap unsanitary buildings which he rented at exorbitant rates to the colored people of a Southern city. These houses, or more

accurately speaking cheap shacks, were built through an agent, who collected the rents and made sure of their payment by a process that would not bear inspection.

The New Protestantism. It is also the privilege of the church in a community to listen to the voices of rich and poor alike who are calling insistently for a Christianization of the social and industrial order. The voices of these who make such complaints are speaking the messages of the new Protestantism. Shall the churches refuse to listen and refuse to adjust as far as possible their aims to the new industrial and social ideals, or will they repeat the mistake of the religious body that failed to hear the warning voices of the reformers four centuries ago? If the social and industrial order after a full and impartial study should be changed in part or to a great extent and if the spirit of individualism should give place to wider cooperation and fraternal relationship, the church in a community should be the first to see what justice demands, what honor requires, and what the Christian spirit dictates. It is not a time to put a patch on the old garment but to put new wine into new bottles. A frank, sincere, and impartial study of industrial conditions in any community, which brings labor leaders and capitalists together in fraternal conference under the roof of a Christian church, points the way to a happy issue out of many social and industrial perplexities.

The Church and Civic Righteousness. A church

cannot calmly trust a community to maintain itself without the aid of moral stimulus. Society is a garden, which fills with weeds if not tended carefully, and which yields no crop unless its soil is enriched. A community will not produce moral dividends unless it is fed with spiritual truth, any more than a cow will give milk if it is not given proper food. There are no virgin soil communities that can be cropped for one or many decades without spiritual renewal. A society that is not constantly energized by regenerated lives will surely degenerate. The local church must stand for civic righteousness and overcome evil with good by injecting new spiritual life into the community. A religious awakening, that comes when a group of good men take high ground, with hearts filled with the ozone of a true reform of local conditions, always starts a movement that may even save a town in a day when a decision is reached which points to the upward path.

In its contests for civic righteousness the final advantage of the battle is always with the forces of goodness, for sin weakens and destroys men, and righteous citizens outlive the selfish, wicked enemies of purity, temperance, and honor. They who take the sword perish with the sword. Few blackhearted men have white hair. Evil makes impotent its promoters.

New Religious Cooperation

The Relation of the Church to Non-Protestants. Large numbers of Jews are perplexed not only concerning their own attitude toward Christianity but

especially concerning the religious instruction which they should give their children. A college professor who instructed his executor to have his son taught both the Hebrew and Christian religions, that he might decide for himself, reveals the thought of many modern Israelites.

The bewilderment of many people who have broken with the Roman Catholic Church and who do not understand the simple and transparent teachings of Protestantism, should call for the compassion of all who have the secret of the Lord's presence in their lives. The local church should make all the people of the community feel that they are welcome to its services. Few Roman Catholics who are loyal to their religious leading will attend, but the perplexed Jews and the bewildered foreigners and many neglected Americans will be found in the Protestant meeting-house, if their presence is desired and encouraged. To interpret by correct living, by industrial saneness, and by social and civic righteousness to those who stand outside the churches the transforming power of a pure Christianity is one of the functions and privileges of a church of Jesus Christ.

United Effort for Community Betterment. The extent to which all the religious forces in a community can work together for its moral uplift must be a matter of experiment, but should also be a subject for most careful thought and planning. Memorial day services show that this is possible. The degree to which cooperation is improving the moral condition, through the

enforcement of prohibition and the enactment of preventive legislation in certain states and in narrower regions, suggests the wisdom of united endeavors to check and destroy the social evil and other related forms of wickedness. It is quite within the possibilities for the religious forces of a town to extend legislation that looks to improvement in industrial conditions and to such social changes as uniformity of the divorce laws would bring. In a community in Illinois a peace service was held on Thanksgiving day, at which representatives of several Protestant churches, of the Jewish synagogue, and the Roman Catholic church joined in the public assembly which emphasized local righteousness and the world-wide freedom from war and other evils. If such a day gave opportunity for religious controversy or in any way compromised the spiritual convictions of any who were present it should not be repeated, but, if it made every one present realize the enormity of the social evil, the havoc of divorce legislation, the sin of intemperance, and the terrible ravages of war, who will say that impressions for righteousness were not received which may awake to consciousness the soul of another Lincoln, who in the hour of national or world crisis may point the way of escape from one or more of our social evils?

The Relation to other Evangelical Churches. Occasional Sunday evening union meetings will do much toward bringing the people to realize the unity of their spiritual aims and their mutual responsibilities in the community. Union evangelistic services, sanely led by

some gifted evangelist, by some neighboring pastor, or by the ministers themselves, have in them great possibilities of good and in the future as in the past will yield only blessings to individuals, inspiration to families, and improvement of the social, industrial, and civic conditions within the borders of the town. Dr. Henry L. Morehouse in a recent notable address has said that the local church should have for its motto in its relation with other churches in the community these words: "Work together where we can and apart where we must." These are the words of a Christian statesman who believes strongly in denominational efficiency, loyalty, and initiative.

By-Products Are Real Products. When men began to manufacture illuminating gas the effort of the companies was to produce the largest amount of light from the least amount of coal. One of the substances remaining was coal tar. Out of this material have since come anilin dyes, medicinal remedies, saccharin, and numberless other invaluable substances. The processes of their manufacture are parts of one great whole which have resulted from the effort to liberate the sunlight stored up in coal. Without doubt many who are engaged in what have been called by-products forget that there is any connection between their business and the process by which light is liberated from coal. The relation however exists and in the truest sense these by-products are real products and primary products.

Jesus said to his disciples, "I am the light of the

world," but he did not explain the full bearing of the message. This cannot be entirely comprehended even to-day. The Master was silent about great philanthropic enterprises, about education, about certain evils that ate like a canker into the social life of the ancient world. He had nothing to say about pure government or the rights of woman, but wherever his gospel has gone and the light of his word has penetrated, philanthropy of a thousand kinds, education of countless varieties, and pure government have been established. Slavery also and other forms of social wrong have been destroyed or violently attacked, and woman has come to her kingdom. Doubtless many who are devoting their lives to philanthropy and are interested in education or the extension of human liberty, or are giving their lives to civic improvements and normal government and earnestly advocating the rights of woman, have forgotten or perhaps have never realized the immediate connection between their vocations and the gospel of Christ. Their failure to grasp the relationship, however, does not make it less real. The blessings that have followed in the wake of Christianity are considered its social products but are so wrapped up in the bundle of its divine life, that in the truest sense they are its direct and primary fruitage.

The church in a local community comes to its normal development when it seeks first the kingdom of God and its righteousness, laying the emphasis upon the forgiveness of sins, the regeneration of life, and the divine companionship. But, if it stops here, it fails

to reach as far as the gospel of Christ stretches out its helpful hand. In the ways enumerated in this chapter and in many other directions which the Christian heart and mind may easily follow, the church in a community must walk with its feet shod with the preparation of the gospel of peace. A local church lives to reflect the glory of the kingdom of God in its community. As light passing through a prism is broken into the various colors of the spectrum, so the grace of God passing through the life of a church must prove its presence by the Christian graces, reflected in the personal, social, industrial, and civic life of its members. If one grace be lacking in a character, it has not received all that the grace of God can give to it, and a church made up of such characters cannot fully reveal the grace of the Master, any more than the colors of the spectrum can be reunited into white light, when one color has been snatched from it. Jesus also said to his disciples, "Ye are the light of the world." These words have in them all the inspiration, entreaty, love, and dynamic which any church can ever need to enable it to fashion an ideal community of the saints of God.

THE CHURCH IN THE NATION

VI

THE CHURCH IN THE NATION

The local church is related to other churches of its denomination in convenient geographical cooperation. At first these churches united for mutual benefit, inspiration, and extension of their borders, covering wide areas. As the population has grown more dense, the lines of associations, conferences, conventions, synods, and dioceses have contracted. As the nation has grown and methods of intercommunication have increased the smaller groups of churches found intercommunication easy and very early the mission societies of the various denominations came to embrace in their field of Christian operations the entire country or large sections of it. Many of the smaller churches have contributed leaders with a genius for organization who have become the administrators of these larger missionary societies. With its own great missionary organization the local church is tied up in an intimate connection and assists by its gifts and influence in leavening the larger body while its life is also inspired and strengthened by intimate contact with it.

The Denominational Dynamic. A local church gains a widened vision by its association with the larger missionary organizations, and it does its local

and its national tasks best when it works with the organized life of the denomination. There is great wisdom in the words of the Rev. Warren H. Wilson: "Mongrel churches which show a mixture of several denominations in their ways of work belong to no order of religion and are weaker than any. In a wide study of country churches it has been found that, in the greatest number of instances, the churches that are well organized according to the manner and form of their denomination and according to the general plan and proposals of Christian men in our time, prove to be the best churches."

The Church Is the Center. Each church by its gifts of money, missionaries, sympathetic interest, and prayer contributes its share toward the Christianization of the nation made possible by work of the larger missionary, education, and church edifice organizations. Its gifts of money should come from the rich and the poor alike, and should be collected in the most approved way in an every member canvass of the entire membership. It should constantly hold up before its young people the call to service and the wider spiritual needs of the nation, and should encourage the most aspiring of its devoted young people to prepare for missionary service by taking thorough courses of study in Christian institutions. If possible a missionary should be trained in the denominational colleges and seminaries with whose graduates he will be associated in his Christian endeavors. A service too often forgotten, but a contribution which will yield the larg-

est results, may be made by a church in constantly praying for the men and women who have gone forth from its membership into the wider world of missionary labor. If letters from their former members who are engaged in missionary work can be framed and placed under their pictures in the prayer room of the meeting-house, valuable suggestions will be made to the boys and girls who are peering into the future and wondering if they themselves may not be called of God to happy missionary tasks.

The numerous smaller missionary groups cooperating with national boards or societies find the burdens of new work increasing rapidly, just as the greater organizations find their missionaries calling for larger appropriations for every part of the widespread field. Many of the missionary organizations embracing areas covered by states or parts thereof now have acute conditions caused by the presence of foreigners, and there are dangers ahead which one almost fears to contemplate. The new frontiers caused by irrigation and multiplied by the national groups which colonize not only in the cities but in rural territory, the reversion of the rural communities in some places almost to paganism, and the perils of commercialism all indicate long tasks and probably centuries of work remaining for the great missionary organizations, whose fields of operations have grown with the nation and whose strength has increased by struggles against evil.

Household Words. The names of the national missionary, education, publication, and Sunday-school or-

ganizations have become household words and are fondly spoken in every local church and Christian home. These names suggest immensity, the wisdom of ripened years, cumulative force, resourcefulness, initiative, religious statesmanship, and the servant who had ten talents. These societies have shared their blessings with the poor man at the nation's gate. They have touched the man leprous with sin and have healed him. They have divided their loaf with every needy soul. They have given their cloak to the man who asked for a coat. They have not only walked the second mile, but have passed the milestones of many years with the smaller missionary societies that could not tread the dusty path of service alone. They have never given a stone when asked for bread, and have stood for righteousness in personal, family, and national life. They have been entrusted with the gifts of the wealthy and with the mites of the widows in the local churches. The rich, while living, have been generous to these national boards, and have left their gold to them when they have died. Their friends have honored these organizations with life investments of many millions of dollars in annuity funds. Their constant study is to show a wise economy in the administration of their work, to improve the efficiency of their organizations, and yearly to reap the fruit that shall remain. The intimate relations between the smaller and the larger missionary organizations of the nation make them in the truest sense administrative unities, although the wide extent of the territory covered by their Chris-

tian labors has naturally evolved the present organizational forms.

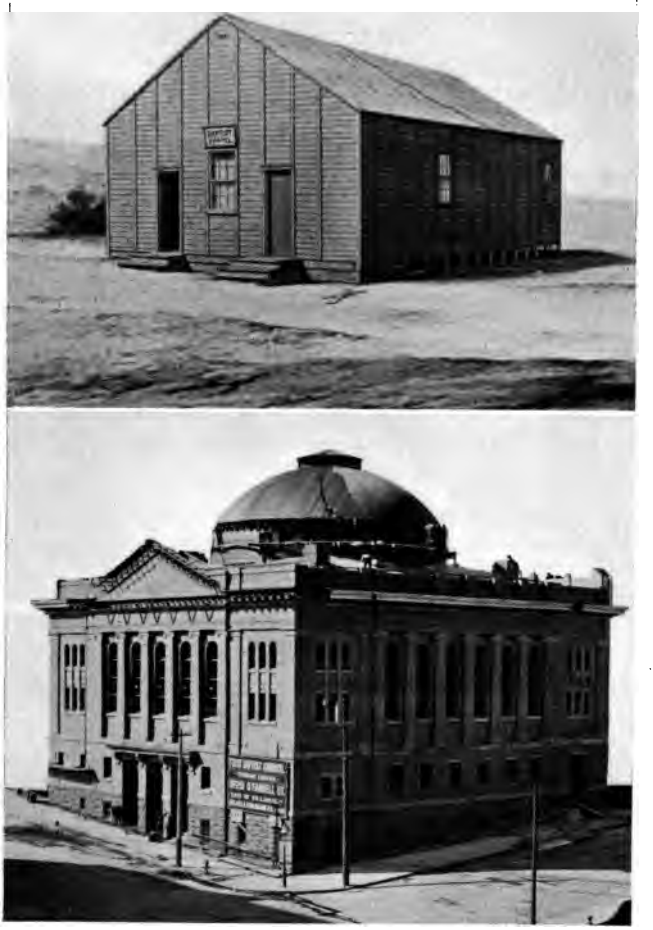
The Thought of the Givers. Theoretically and probably practically the contributors in a given state to the work of a national home mission society do not make their offerings with the thought that any of it will return to them, although in many instances they do receive appropriations for work in the very state from which the offerings are sent. The same amount of gifts, however, could seldom be raised with the single appeal as with the national appeal, and if this were occasionally possible, in only a few instances would the amount given by a state for national missions exactly balance the sum contributed by the society for the work within the narrower limits. The smaller groups of churches organized in state units, therefore, which give to the national societies more than they receive for their local missions of the state will always need the equalizing and distributing cooperation of their own national society.

It would be difficult for the churches of California for example to take an annual offering for home mission work in Connecticut or in Arizona or in any other state. Of course it could be done by using nearly every Sunday in the year for these collections. But the churches of California and every other state now accomplish this by placing their gifts in the hands of the national mission board of their denomination through whose agency each lesser missionary agency helps each one and each is helped by all.

The Perpetual Need. We may well wonder how any denomination through its lesser missionary auxiliaries could have grown to such strength had it not been for the marvelous power of its national society in carrying the gospel to the regions beyond, and for its ability to meet every contingency of national life with the resourcefulness made possible by the increasing gifts of its trusting and widespread constituency.

These great national missionary organizations will continue to have an increasing share of responsibility in all the vicissitudes through which the lesser missionary agencies may pass. In the future as in the past, its officers and far-flung lines of toilers in every state will note from their watch-towers every emergency, arising in state or national life, and will be prepared for all contingencies. They will warn others of approaching storms and interpret in terms of Christian statesmanship the movements of the foreign peoples within our domain.

These societies began their work when only a few souls were in the land, and will perchance still be rendering their missionary and God-appointed service among two hundred or five hundred million or more inhabitants, who may some day live within our national borders. This means that no needy part of the land, however suddenly overwhelmed by new and painful conditions, shall lack the means to be saved. In the strong and abounding life of these great mission boards, made possible by the gifts of the local churches, is wrapped up the success and welfare of all the smaller



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societies as is the prosperity of the states and cities of the nation wrapped up in the prosperity of the nation itself.

Shall the Churches be Prepared? American Christianity must be ready for all contingencies, but impending changes in population will make the states that thought they had solved their larger missionary problems change their methods of work. Some of them, indeed, will need increased missionary appropriations from national societies, that they may meet these new conditions forced upon them by the transformation into foreign colonies of their former American rural communities. During the strain of these years the assistance of the stronger minor missionary societies will be willingly given to other societies, that are face to face with new conditions. This distribution, however, will be made, as in the past, through the agency of the respective national home missionary organization.

An Agency Working with God. A great mission society is not, however, a large syphon, receiving and giving the same amount, a mere convenient denominational device to distribute missionary gifts from one part of the country to another and allowing them to mingle and flow blindly without intelligent direction wherever they will. It is not only a reservoir receiving gifts, that naturally flow down the mountainsides, conducting these offerings through carefully constructed channels to remote possessions. It is also a vast national irrigation project often pushing its waters

to the highest altitudes. Were it to withdraw its gifts whole states would thirst for the water of life. The national society is a wise distributer of the gifts of the strong for the assistance of the weak. It is a trustee, investing talents of service and money in the souls of needy men. Such a board solicits gifts from all who are strong and prosperous to-day for those who are unexpectedly facing reverses and who see a work which they cannot accomplish without the assistance of others.

It is the loving parent, equally interested in every member of the large and widely scattered family, assisting one son with the gift of another son, and uniting all in the education and success of the younger children, who are coming later to their strength. It sets the growing boy up in business, helps him plan to enlarge his noble enterprise, furnishes him capital for his important ventures, stimulating his faith, his industry, and his courage till he is able to face the battle alone. It then lays upon him the obligation, which he long since has felt, of playing the part of the elder brother to the younger members in the family, who are to repeat the process through which he has passed. If, however, calamity suddenly surprises him, the society rushes again to his assistance.

The national society is the strong bank, with firm lines of credit, maintaining the even distribution of missionary currency that gives stability to all church enterprises. It assists in the day of harvest, and, when the draft is long, it provides for the distress of the workmen. It is a great transcontinental, interstate

transportation company, which sends leaders and supplies for the opening of new areas and for the intensive development of older states. It is a national promoter, watching for opportunities hitherto unseen or neglected, rushing into the new sections, and passing through the open doors to Alaska, Cuba, Porto Rico, the Hawaiian Islands, and Mexico, to establish the business of the Lord on a self-sustaining basis.

It is a great physician, taking supplies of medicine and food to the regions where the inhabitants are in sudden want because of fire, earthquake, floods, and storms. It is a distributer of workmen where they are needed in the days of harvest and civil commotion. It is the architect that has drawn many of the plans of a Christian system of education for backward peoples, for church edifice extension, and for the work of those state and city mission societies with which it fruitfully cooperates.

The national society has been the great builder of the denomination; and has erected or aided in erecting Christian structures that line the pathway of the years down which its missionaries have been walking. It has been a great and wise adviser furnishing noble and consecrated guides to those who have been passing through the wilderness of many a new spiritual adventure. It is an efficiency expert, and its agents have seen the vision of the whole country as they have planned for the work of all the conventions and city mission societies.

Chains of Gold. Our missionary organizations bind

us together with chains of gold. We meet at our great denominational gatherings and are conscious of various tendencies, progressive and conservative. Some are more cautious than others; a few would rush forward where angels fear to tread, but we have so much in common that we do not and cannot break ranks. While we are toiling at our individual tasks, we gaze at one side of the great wide mountain of our work, until we almost come to think that it is the only side that the mountain has. But at stated periods we climb the mountain itself and look down upon all its sides. Then we find that it has denominational and organizational unity, and the missionary vision gives us a charity that "suffereth long, and is kind." In that hour each one sees the other's problem in the national labors of his great society through which each part helps every other part to do its work, and each church every other church to realize its ideal for the salvation of the nation and its outlying possessions.

Visions of Work Accomplished. The first missionaries of the national societies followed the frontiers westward and pressed forward until the Pacific Ocean was reached. They have since extended their activities to Alaska, Cuba, Porto Rico, Hawaii, Mexico, El Salvador, and elsewhere. These faithful servants of Christ followed the men into the lumber and mining camps, explained to the souls gathering in lonely places the value of the gold that never faileth, and of the trees planted by the river of God, whose leaves do not fade. These pioneer preachers watched the villages grow

into cities and later the first rude meeting-houses give place to stately temples of worship. These brave men and women fought with the wild beasts of atheism and immorality in many a western Ephesus, and saw the forces of evil retreat and the people of the Lord gain the mastery. They have waged long and patient war against Mormonism. They have stood for total abstinence and for the sanctity of the Christian home, and in emphasizing the primary doctrines of grace have seen the social products of Christianity enrich the country with the blessings of a Christian civilization.

The letters that came to the boards from these noble men early led to the making of annual appropriations for the erection of church buildings. Many thousands of these meeting-houses stand as monuments to diligent and faithful work. The opportunities which the local churches have had in contributing offerings for church extension work have been constant, and the investments which they have made in church edifices beyond their own parishes have bound them by cords of love to the distant missionary churches.

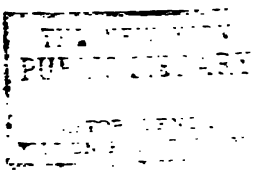
Gifts for Groups. Very early the work among the North American Indians was begun in a large and vigorous way. Our missionaries have seen many thousands of Indians, from numerous tribes, slowly emerge from heathenism, leaving the war-path and arraying themselves with the peaceful citizens of the land. These Indian converts have shown in their lives Christian virtues deeply implanted in their hearts by the indwelling love of God.

In the midst of the Civil War faithful men watched for the opportunity to provide a Christian education for the leaders of the Negro race, and for half a century devoted men and women of the North and South have been laboring to transmute the gifts of the churches into redeemed and efficient Christian characters.

When the representatives of European and Asiatic nations came to the land, the missionaries of these societies stood on the shore eager to explain to them the teachings of the Scriptures and to induct them into the mysteries of faith.

The Agents of the Church. Hundreds of missionaries have been trained to preach the gospel to these national groups, meeting-houses have been built, and training-schools established for preparing men and women to serve their own people. In Christianizing these units the churches directly have done much, but through their missionary societies have done more. The national organizations found their missionary work growing. As they built the foundations of a Christian civilization in the newer parts of the country, they saw the necessity of establishing Christian institutions, which have been widely distributed throughout the nation. The education societies have also cooperated as agents of the churches with the missionary organizations in an intimate way. Neither could do its work without the other, and the churches have made possible these advances in education by their helpful connection with their education boards.

BOOKER T. WASHINGTON



As the foundations were laid by the missionaries and the superstructures were reared by the educational institutions, it followed that the national Sunday-school organizations, publication societies, Bible societies, and the religious press were also developed through the generous contributions of the churches. It must be constantly remembered that all of these great organizations are the agents or organized activities of the churches themselves which could not otherwise have undertaken this wider Christian work.

As the state universities have developed and the young people of Christian training have naturally attended them in larger numbers, the churches, through their education societies, have cooperated in the building of denominational guild houses, where the social and the spiritual lives of their members have been fostered and conserved. All these agencies of a national reach are made possible only by the contributions and sympathy and kindly cooperation of the local bodies of Christians who are thus personally connected with these denominational Christian enterprises. A church that lives unto itself alone and is not interested in extending throughout the nation Christian principles for which it exists is sowing the seeds of its own death. Anti-missionary churches are a misnomer. Their history shows a decline in membership and influence which indicates their final extinction.

The Restless Procession. Many frontier beginnings were seeming failures, for the new converts and the Christian leaders moved away so soon that the

work often declined and sometimes became so weak that it seemed necessary to abandon it. The brave missionaries preached to a procession of restless, westward-moving people. The prairie schooners that had brought them were ready at the door, and the men, after harvesting a few crops, often harnessed their horses to their wagons and faced westward again. And yet, in many of these halting beginnings in places where the first foundations were so slowly and painfully laid, the walls of a superb Christian community life have later risen. One of the earliest missionaries sent to Illinois wrote to his board that he saw no prospect of establishing a church in such a swamp, and yet there Fort Dearborn grew into Chicago. This hero early died at his post, but not before he laid enduring foundations.

The Discoverers of Men. What became of these restless ones who kept moving west in those early days, leaving the discouraged Christian workers behind? Have they become the apostles of Christ in other places? Did they not drive the first stakes of new church tents that have each year lengthened their cords? Was not their training worth while? Should not the church that discovers and trains a Christian leader, a statesman, an educator, a philanthropist, rank with other pioneers of progress? Who knows but that the youth saved to wise and useful living may transform continents, or discover a cure for cancer, or tuberculosis, and thus bless all men?

The Tireless Hands that Help. In lumber and min-

ing camps the establishment of churches has always been a hard task. In such places the conditions are abnormal. Family life is seldom the rule. Men labor in the forest for gold, and are often there as refugees from society, or because they are discouraged and seek life in the open far from the sights that remind them of earlier prosperity. The Christian help given in mining camps has generally had to come from without, through the agency of missionary societies, but financial aid has often been obtained from local companies or from private gifts.

When Failure Was Success. The most substantial work has been done by organized forces that have tried to cover the ground as rapidly and as well as possible. They have often shared the fortunes of local enthusiasm when booms have broken like bubbles. But the expenses of single beginnings were often slight, and frequently the meeting-house was moved across the prairie, or taken apart and rebuilt, when the people passed from an old to a new town site. Sod houses were left to fall. And yet these temporary meeting-places served their good purpose and cheered the people, as did the tabernacle in the wilderness, although they, like it, were often moved from place to place. The church in the new community stood for God's presence, and the crude place of religious assembly was a reminder of heavenly realities. In these new and simple shelters fine men and women were saved from lives of sin to days of purity and service and started on great spiritual careers.

Many missionary mistakes in settling a new country are made and readjustments are sure to follow. The coming of railroads, the discovery of coal, lime, oil, lead, and other minerals, and the study of soils all redistribute the population. The churches must follow the people in order to teach them to follow the Lord, and until the worth of a soul can be measured the investment of missionary money under adverse conditions should not be condemned. Is it not too soon to pass judgment?

Where Water Is Wealth. Irrigation projects, the most permanent of which have been financed by state and national help, have converted deserts into gardens. People have followed the stream, and where the supply of water is adequate and regular, the population has increased and remained. In such communities the first settlers generally obligated themselves to pay in instalments for water rights and for the land. They consumed their first crops, and for several years were purchasers rather than sellers. Such people generally need assistance from missionary societies until their churches are built and their sources of income are sufficient to bring self-support. From such communities, however, immediately begin to flow streams of Christian benevolence into nearer and remoter portions of the earth, and frequently the churches in irrigated communities have become the most generous givers for the spread of the gospel. The stream of water from the mountains and the stream of Christian giving from the churches continue without pause; but the stream of

giving to the community soon ceases and will never need to flow again.

Pioneers and Crusaders. Results in those parts of the country where denominational missionary societies were the agents for establishing churches have been good. The work was carried on independently and in generous rivalry, and in some instances doubtless too many church organizations were established. It should be remembered, however, that this was the natural result in a new country where many places grew with great rapidity, and where it was impossible to tell in the early days which of them would fail and which would flourish. It is easy for men far away from frontier conditions to sit in armchairs in front of an open fire and criticize the results of the missionary zeal and consecration of men who are facing western blizzards. Could these judges say, as do the missionaries, "My meat is to do the will of him that sent me, and to accomplish his work"? The men who built the paths across the prairies and often slept under the open skies had convictions. They were pioneers and crusaders. They suffered and conquered and died. Others of the same tribe are still undaunted by labor and sacrifice.

Progress for All Groups. Under the influence of Christianity remarkable progress has been made among the backward races. Negroes are, as a rule, friendly to a profession of faith in Christ. The large number of Indians who have entered the Church as a result of devoted missionary endeavor is one of the finest proofs

of the adaptation of Christianity to the needs of all peoples. Heroic Indian missionaries, far away among the mountains and on the prairies, have interpreted by their lips and proved by their lives the truth of Christ. They have seen heathen chiefs become the leaders in the Christian churches. Indeed, native leaders in many congregations of believing Christians whose hands are now clean and whose hearts are pure had, within the memory of missionaries now serving them in the gospel, hands red with blood and hearts maddened by revenge.

Numbers of belated races have been faithfully met on the threshold of the new world and followed to the remotest corners of the land by missionaries who have told to them in their own tongue the wonderful works of God. Already hundreds of these converts among many nationalities have been trained to be the Christian teachers of their people, and the work that has thus far progressed promises still larger results in the future.

Visions of What Should Be Attempted. Hitherto the work has been done independently. The field was wide. Each denomination through its missionary organizations has often gone along lines of least resistance. The regions have been so vast, the need so great, the shifting populations so numerous, and the calls so many, that there has been plenty of work for all to do. Many open doors waited long before the feet shod with the preparation of the gospel of peace passed over their thresholds.

The Neglected Fields Survey[1] made a careful study of certain western states and found relatively few duplications, while there are many neglected spots. Their recommendations have been carefully studied by the administrators of the various home mission boards, and whatever adjustments can be made will doubtless be introduced by those denominations whose religious convictions will allow them to modify their present plans in accordance with the principles of cooperation. But the denominations which do not enter into such relations will find that same fine spirit of mutual trustfulness and consideration which Christianity engenders in the hearts of all Christians. Religious convictions are always respected among spiritual conquerors.

The Making of Leaders. The training of still larger numbers of the best qualified men and women among the foreign-speaking peoples that they may become missionaries to their own groups scattered throughout the country is a matter that should receive increased attention. Nearly every denomination has already accomplished much in this direction and is about to undertake more. Several seminaries have annexes where students of one or more nationalities are given special instruction and training to preach the gospel in their own vernacular.

Lest We Forget. Still more must be attempted, especially in the North, to Christianize the Negroes who are flocking to the cities and coming in consider-

[1]Commissioned by the Home Missions Council to make a study of religious conditions in several western states.

able numbers into smaller communities. What can be done to meet the needs of the wandering bands of Indians who cling tenaciously to their own language and their heathen customs is a question that is constantly asked by those who are working for the conversion of the red men. The Indian Committee of the Home Missions Council has recently succeeded in persuading several denominational boards to enlarge their work among these people, and they hope that before many years all Indians not thus cared for may be included in the ministry of Christian agencies that will work for their redemption.

The Conquest of Superstition. If the Mormons are to be reached with the gospel of Christ, new methods must be determined. The efforts of the Mormons to convert Christians to their faith seem, at the present time, to be stronger than those of the Christians to convert the Mormons to their belief. And yet, nearly every missionary and church in Utah and in the several other states where these people are living in large numbers have reported converts from among them. But aggressive, continuous work should be attempted, and concrete, popular literature created in order that the truth of Christ may be realized by those upon whom the darkness of a dense superstition has fallen.

What the Long Future Must Bring. Will there be an amalgamation of the various white races? One hundred years from now is it not possible that a President of the United States may have a foreign name? Perhaps it will end in "vitch" and belong to a man

TYPE OF JAPANESE IMMIGRANTS, SEATTLE, WASHINGTON

tical application of Christian ethics to organized industry can be brought about, not by forces accidentally at work, but by Christian leaders, who are the product of the Church. The Churches are the channels of inspiration, as they have been in the past, and although as organizations they have been conservative in instituting new reforms, the leadership for every great reform has generally been provided by them. Not always have they come from their actual membership, but they have been persons who were under Christian influences in early days when life was formative, and who in mature years have retained in their hearts the spirit of unselfish service.

The long future under the leadership of the Churches must see industrial peace established through arbitration. Whence will come the pressure for such arbitration, except from the organizations that are inspired by the teachings of Jesus, the Prince of Peace? The long future must see the primacy of the Churches in all race betterment movements, and the confidence of narrow-visioned opponents of Christianity will be won by kindness and by unselfish service.

The Forces at Work. These Christian forces are the local churches, and their various groups; the missionary societies; the Christian associations; Sunday-schools and their organizations; publication, tract, Bible, educational, and church edifice societies; Christian colleges and Bible vacation schools. To these we add all activities indirectly allied to them, but largely supported and frequently administered by men and

women actuated by the Christian spirit, such as: libraries, public schools, social settlements, education and peace foundations, sociological and other uplift congresses, hospitals, orphanages, associated charities, and fraternal societies. The progress also of the kingdom of God is hastened by organizations which foster science and art, and which stimulate invention, bringing the peoples nearer together in every way; for all truth must harmonize and all truth-seekers should find God, and all agencies that lead men to search after the truth and discover it and spread it are important, "for of him, and through him, and unto him are all things."

THE CHURCH AMONG THE NATIONS

est failure in its cities may be true, so far as it relates to their government. Is it true, however, of the spiritual process of their redemption?

The Allies of the Churches. In the cities as well as in the country the churches must gather up into their activities the various individual spiritual efforts that so many good men and women are making. If one says that the Christian Associations are providing a way of escape for thousands and are accomplishing more than the churches, he should be reminded that these Associations are the churches collectively at work. Their leaders, it is evident, so regard them, and on this ground appeal for their support.

In a leading church in Washington, District of Columbia, the visitor sees a printed notice in the vestibule stating that its institutional work is done by the Young Men's Christian Association of that city. Members who give much time to the association's activities are told that this labor is in place of other kinds of service. If the churches in the land should not train men to give and work, the great associational organizations with their national and international labors would collapse. The churches are divinely appointed groups of believers who are set for the salvation of the world. All societies within and without the churches, though working with them and supported by their members and imbued with Christ's spirit, are secondary organizations, to continue always perhaps if true to their work, but surely to weaken and give place to something better, if possessed with the haughty spirit that for-

YOUNG MEN'S CHRISTIAN ASSOCIATION, DETROIT

An ally of the Church

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gets their mother. In these days of freedom and efficiency in religious organizations pride always goes before a fall.

Types of City Churches. The collegiate church, with its congregations for the various groups of members geographically separated, when strongly organized and evenly financed, has in it greater possibilities than have yet been realized. It is simply one church with several congregations. There is very slight difference, however, between the church with several missions and the church with several congregations. Both are convenient forms of accomplishing the best results in a great city. Whichever one stimulates the wider spiritual vision, calls forth the larger financial response, and places upon the membership the greatest responsibilities, proves itself the more capable of doing its difficult task.

The institutional church, that provides work, feeds the poor, houses the homeless, has rest rooms, recreation halls, clubs, and activities for various ages, teaches men and women to be industrious, maintains a night school and library attachments, has in many instances accomplished wonderful results. Such work, however, will probably be more and more absorbed by the Christian Associations supported generously by the members of the churches.

A Demonstration in a Western City. The Epworth Church of Cleveland has shown how a community task may be accomplished by a congregation in a great city. The pastor, Dr. Worth M. Tippy, has

modestly told the story in a little volume, *The Church a Community Force.* He believes that his men can do genuine church work as members of the board of trade and as officers in the city government, and has quietly taught his people the spiritual values of social and public service as an expression of the Christ life. In many reforms the church has been prominent, and in a church structure especially designed for community work, has led the way which other churches may well follow. In this building with almost perfect social appointments, all groups of people are entertained, instructed, and also spiritually enriched.

The church has attracted to itself many of the social workers of the city, who are organized for mutual benefit, but especially to make the city what it ought to be, in its care for the poor, the wayward, the homeless, and the intemperate. If all the churches of Cleveland were to follow out the same lines of work, it would be best for the social workers to scatter among the denominations of their choice. But the great task of this wonderful church is to teach about two hundred new members each year the religious ideals of the congregation, which combines with the appeal to the individual to give his heart to the Lord the entreaty to give his brain and hand to save, not only the lost, but to prevent conditions that make a man's redemption difficult and that aim to destroy him, body, soul, and spirit.

The Church as a Saving Center. To reach and lift the neglected and discouraged of many nationalities is the heavy task of many city churches. Some congre-

gations have moved away, and, on the profits from the sale of their valuable properties, have built temples of worship adapted to their new fields. Some of these organizations have maintained missions in the districts from which they have migrated. Other churches have created parishes in their new neighborhoods and the results have been baneful to the lives of those left behind. These scattered and discouraged people must find their church homes among strangers or in missions used largely for foreign-speaking work. But many instances of splendid devotion to a neighborhood are seen in the decision of certain churches in cities like New York, Chicago, Philadelphia, and elsewhere, to remain in their old locations, working with diligence and great wisdom through missions and departmental efforts to solve the difficult problems presented by the changes in the population about them.

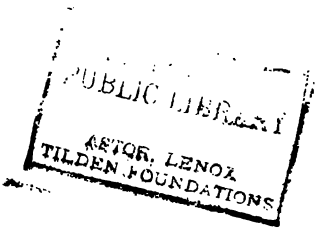
A Group of Uplifters. The University Place Church of New York City is a shining example. It gives very largely for foreign missions, but it does a great amount of foreign mission work in its neighborhood. The First Presbyterian Church not far away has succeeded in safeguarding its future work for the poor of many nations by obtaining a generous endowment for its varied missionary labors. The Church of the Ascension, in the same part of the city, has adapted its evening service and certain of its activities to providing a forum where friends of labor and fraternal organizations may freely discuss religious, social, and economic questions. In the Emmanuel Church of Brook-

lyn light refreshments are served Sunday evenings after the preaching service. This is done in the social rooms where the people linger for better acquaintance. It also gives the pastor and members of the church an excellent opportunity for welcoming strangers and making all feel much at home.

At Washington Square in New York the Judson Memorial does an excellent institutional work and is seeking a large endowment for its maintenance. A few blocks to the east is the Labor Temple, where the New York Presbytery aids in demonstrating new methods of reaching and saving the people who are neglecting the usual ministries of religion. The Second Avenue Church, largely supported by missionary funds, is trying to solve the problem of molding the people who live near it. A few years ago the district was German; now it is Italian, Jewish, and Hungarian. In the precinct three hundred and eighty thousand people live. The work is attempted on a polyglot basis, by five pastors—American, Italian, Magyar, Polish, and Slovak. The children of foreign parentage are reached by the English language, and are approached by the tactful methods of gymnasium, cooking school, sewing classes, and exercises made interesting by motion pictures and stereopticon stories. The aim is to draw the boys and girls into the Sunday-school and to bring them to Christ. Kindergarten work and medical attention for the teeth and eyes are not neglected. Classes also for foreigners who wish to learn English are established, and conversions have

JUDSON MEMORIAL CHURCH, NEW YORK

EPWORTH MEMORIAL CHURCH, CLEVELAND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been traced directly to this instruction. The illuminated sign in front of the church is in several languages. Similar work is done in many other churches and missions in New York and Brooklyn, and is an illustration of what may be easily attempted in all congested centers.

In Atlanta, Georgia, a Presbyterian church has established a church-settlement work among the Negroes of the city, where, in a neglected neighborhood, uplift service of a very high order is carried forward. The same is true of the same denomination in Louisville, Kentucky. Numerous instances of work similar to these lines already described, and even perhaps of a more varied type, can be seen in Chicago, St. Louis, Boston, Baltimore, San Francisco, Philadelphia, and indeed in many cities of the continent.

The Burden of the City. In the first four Christian centuries cities like Antioch, Ephesus, Corinth, Alexandria, Rome, and Carthage were greatly changed by the gospel of Christ. So we may expect American cities gradually and perhaps suddenly to be transformed by the same divine power. In the earlier time, without organization such as the churches now have, the marvelous results occurred, and they came because individual Christians, who were members of the churches, lived the Christ life under the most distressing and difficult conditions. At the present time, if Christians will show the same consistency in all their business, social, and intellectual relations, and as faithfully witness for Christ, the kingdom of God will

quickly come even to our American cities. But to live in one of these communities, a selfish, sordid life of ease and pleasure is to retard the coming of the Kingdom.

Looking and Seeing. Many Christians look upon the city's life but never see the needs of its people. A woman who bears the name of Christ has spent her days in such a community. She has never intentionally beheld its deep, black ruts of social evils. She will not study its seething currents of common life or its pictures of poverty. She will not reach to bless a needy soul with outstretched hands, or to relieve hunger with the crumbs that fall from her table. She lives in pleasure, dead to the vision of reality.

Her near neighbor, a woman of equal wealth, birth, station, sees it all. She gazes with an aching heart on the dark stream of life and tries to purify it. She beholds human wretchedness, and labors to relieve it. Hands bruised by suffering, as Christ's were by the nails, she clasps and heals with her touch; and she satisfies not only the hunger of the body, but of the mind and of the soul. It has become a passion with her to lift the helpless to self-respect and self-support. She lives in serving others, and is alive to the vision of God. Her motto is, "Not success, but service."

The one woman glances superficially here and there, and turns away in disgust. The other sees the sorrow, and forgetting her own life finds it again as she saves the lives of unfortunate women and homeless children. One treasures her life to lose it in the abyss of spirit-

ual forgetfulness, the other loses her life to find it again in the blessed valley of service.

A Study of Two Men. One man looks with amazement on the numerous activities of the church. He notes its outward forms; attends from habit some of its "monotonous services"; regards every expression of the religious life as a proof of professionalism; listens to sermons much as he would to a phonograph; and, between the moments of wandering in his thoughts as to how the market will open the next day and recalling his glorious afternoon at golf the day before, he finds himself making a determined effort to keep awake, while he is dimly conscious that an appeal is being made to him in behalf of home and foreign missions, both of which seem foolish ways in which to spend one's income in these days of high cost of living and new taxation. He sees nothing in it all, and goes home to wonder how a minister who plays golf so well can be so obsessed with such vagaries.

The man across the aisle was his college classmate. His soul has been thrilled with the efforts of the church to meet modern social needs. He attends divine worship to be inspired for work, and especially for his labors in the East Side mission which he leads, superintends, and supports. He sees the deep meaning of the appeal and is mastered by the restful peace of the day. He beholds a prophet in his pastor, for in his own soul he hears echoes of the call to consecrated service and to generous giving. To him the whole world seems only a little congested neighborhood

within sight of the Savior's cross, and as he hears his Master's words, "It is finished," he remembers that his own work has just begun.

When pledges for missions are asked he resolves to drop his membership in a social club to which he seldom goes, and recalls then that he will still belong to five other clubs. As the appeal is pressed and a definite request is made for a hospital in China, he decides not to get another automobile in the spring, but to make the one that he has do heavier service. As the deacon passes the offering basket to his pew he drops in a pledge of $5,000, and goes home with a happy heart. The Lord has opened his eyes to see the spiritual needs of his nation and of all the nations.

May the tribe of those who see increase! They are the hope of Christianity. They are the heralds of a new era whose sunset shall usher in the day that never ends.

The Value of Personal Contact. To save the people in the cities who care little for churches of any form, who have drifted far away from earlier religious convictions and associations, and who have linked their lives socially and politically into the corrupt and debasing forces that destroy men and threaten the foundations of society is the task of the churches. It can never be done simply by maintaining public worship and through the regular channels of preaching and teaching. If the people whom the churches must reach were attracted to the congregation and Sunday-school the end might be gained. They care, however, for

none of these things, and yet must be won by the gospel.

Highway Helpers. Street preaching is increasingly used by men and women who wish to meet people and persuade them that their theories of life are worthy of acceptance. In England this custom is far more common than in America. The large crowd, which will quickly assemble and listen attentively to thoughtful speakers, are those who dwell in the highways and hedges to which the Savior sent his disciples to compel the people to come into the kingdom of God. A year of ceaseless preaching from thousands of improvised pulpits in all the cities of the land would lift the spiritual tide in these communities. Such public meetings, however, must be addressed by thoughtful, earnest, clear-minded men and women who can state a point wisely and drive the nail of truth fast and far. The aim should be, not only to save those who are "down and out," but to interest all who will listen to a candid explanation of the teachings of Jesus.

The other way, always open, and which stormy days and cold cannot defeat, is for all Christians in touching a life to prove the worth of the gospel and its power to save. The people who are not in the churches and care not for their help are often employed or supervised by Christian men and women who, in the wages paid and in their business and personal contacts, have it in their power to preach sermons of compelling eloquence.

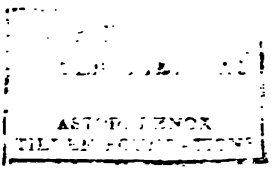
How Can the Strangers Be Reached? Mr. Mornay

Williams says: "The street is the school where a child's education proceeds fastest, but he learns only evil there." How can the churches overcome and change this? In all communities the pastors are amazed to find how many children of foreign parentage are growing up American heathen, and are not connected with any church. These boys and girls reverting to paganism enjoy no religious restraints; their parents have lost faith in any expression of Christianity, and have ceased to attend church services. In most instances, however, they are willing to allow their children to attend Sunday and vacation Bible schools. The boys and girls themselves are eager to do so, and often this strengthens their acquaintance with American children whom they meet in the public schools. Each community worker will develop ways of winning these little strangers and holding them; for love, tact, and a desire to save the boys and girls to the Christian faith and to useful lives will accomplish wonderful results.

In one city an association secretary, who supervises his work with great skill, has discovered a way in which the women of the churches are kept in intimate touch with foreign-speaking families. He has a list of the birthdays of the children who have attended the Sunday and vacation Bible schools, or who have been present at social gatherings. He learns from them the names of their little brothers and sisters, and the street and number of each family. Later the women in the churches, whose hearts are warm toward the mothers of these little foreign children, call at their

DAILY VACATION BIBLE SCHOOL, NEW YORK

NEIDRINGHAUS BASKETRY CLASS, ST. LOUIS



homes, learn when their birthdays come, and keep in touch with the mothers and their family needs. After a second or third call the foreign-speaking mother will probably, through the lips of an older child acting as an interpreter, speak in a more intimate way of her life and of her family. Soon a point of contact is gained between the two women, so that, in hours of sickness or distress, the caller becomes a sister of mercy to the mother, who is often distracted by conditions from which she cannot escape and by troubles in the midst of which she needs a friend.

Another Avenue of Approach. Mrs. L. C. Barnes has carefully worked out, in scientific and attractive form, a method of teaching English to foreigners. The lessons are in book form and in Scriptural language, which makes simple conversations on spiritual themes easy. The teaching of such English classes is an open door of opportunity to many men and women, and may be given in the home as well as in church buildings. One group of Russians met four nights in the week at half past seven, and continued until ten o'clock. The teacher found it almost impossible to close the lesson and on several evenings the class continued until midnight. On one such occasion the leader discovered that these men came direct from their work to the place where the class was held, and did not have their supper until they returned home. Such a strong desire to learn the English language places in the hands of the spiritual teacher the tools with which the finest work can be done on the souls of men.

Women Who Were Alert. In one city, where a large Italian colony had slowly grown, the girls and women were asked to exhibit their needlework in the vestry of the church. This deeply interested the members of the churches, who were surprised at the fruits of such skill and led to their larger interest in the spiritual welfare of these strangers within their gates. In another city the women of a church provided coffee and simple luncheons for Italians who were excavating in front of their edifice. Several of these workmen were interested in the church, attended its services, and a number became Christians and entered its membership.

What a Busy Man Did. He was elected superintendent of an Italian Sunday-school, and became so interested in its promotion that he persuaded his church to make large gifts for the erection of a building adapted not only for religious services but also for educational and social work. Playground features were later introduced, and now the place is a center for merry groups of the children of foreign-speaking parents. The American woman in charge of the work has learned Italian. The accessions to the church have steadily increased, and the mission is on a permanent basis. On summer evenings stereopticon lectures are given in the playground, and large numbers gather to look at the pictures and listen to the talks. Attendance here makes entrance into the chapel easy. The process of Christianizing this community is slowly but surely progressing. It is probable that the superintendent,

ITALIANS STUDYING ENGLISH, GREEN STREET CHURCH, SAN FRANCISCO

BOYLE CENTER NIGHT SCHOOL, ST. LOUIS

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who has given largely for this work, would sadly miss out of his life the satisfactions which this service brings to him.

Ten Righteous Persons. Ten righteous men and women of dominating spiritual personality, if widely influential and determined, can guide the forces of righteousness to save any city and keep it saved. If Sodom could have been saved from destruction by ten righteous souls, what may not ten spiritual persons do for any modern city? In all such communities the task of the churches is to set true ideals, to train such leaders, to provide big men for large tasks who shall be specialists, while others shall be good practitioners.

These large Christians are the key men, skilled in diagnosis and not hesitating to perform capital operations; they are "the masters of methods." The ideas which these men put into social and personal service are not to be patented or copyrighted for the use of the few, or released on a certain day, like the copy of a political speech. The Christians in the cities cooperating with each other through the various churches have a message that can save men in the future and now. They know the way from sin to safety, and from moral failure to spiritual fulness of life. They hold in their hearts their knowledge of the gospel. If they are just, they will divide their inheritance with all the people and make it so attractive by their lives that men who are prejudiced against the churches and the truth of God will change their attitude toward the Christian religion.

Size of the Task. The immensity of the undertaking to Christianize the cities in America is reflected in the experience which may come to a man who notes the persons of different nationalities met in one week.

On Monday morning a Roumanian ash-man cleaned his cellar and a Pole whitewashed its walls. A Hollander pruned his vines; a German plumber came to stop a leak in his bathroom and this man's helper was a Dane. He remembered that his cook was a Swede and the waitress was a Norwegian. As he left his home for his office a seamstress entered to help his wife. She was a Belgian, and the man who was painting his front fence was from Switzerland. He left his laundry with a Chinaman. Later he visited his Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from an Armenian and learned that his milkman was a Lapp, and his cobbler was a Hungarian. That evening a Philippine bell-boy showed him to a room in a hotel and he learned that among its waiters were Slovaks, Greeks, and Servians.

The next day he lunched in a Turkish restaurant, engaged a Syrian to mend his rugs and purchased two more of an Armenian. In the afternoon he met by accident a college classmate, a Bulgarian, who introduced him to a Montenegrin. That evening he learned that the Austrian consul of the city had rented the

house opposite. The following Sunday he met a Cuban Protestant at church and found a Mexican, a Brazilian, a Lithuanian, a Peruvian, and a Haitian in a popular Sunday-school class of one hundred men. That evening a Japanese merchant and his family attended service and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died, and he selected a Canadian in his place. The following day the man who washed his office windows proved to be a Spaniard, and a Jew wished him a merry Christmas. Soon after this, in an early train, he counted twenty-eight passengers in the car. Four were reading German papers, twelve Jewish, six Italian, and he concluded that the only American-born man in the car besides himself was a Negro!

The Task Is Possible. If the churches in such a city, and if the churches in all the land, can Christianize the various national groups, the kingdom of God will extend its rule in many other countries dominated by interpretations of the Christian faith at variance with the simplicity of the gospel of Christ. If America can be thoroughly Christianized, its influence will extend more strongly than hitherto among the heathen nations, and will counteract the evil tendencies of militarism, autocracy, and social degeneracy in so-called Christian nations. In America democracy and the varied results of the Reformation have yielded perhaps their largest harvests. Democracy has gone from east to west and will doubtless circle the earth. To dis-

cover its beginnings and to watch its development is almost as interesting as to trace the early Christian springs that have joined their waters in the river of evangelical Christianity.

International Exchange. Into America very many of the blessings of democracy and Christianity have come. America is the new world in which numerous dreams of freedom have been realized. It may be the arena of the greatest spiritual conflict between Christianity and paganism which the world has ever seen. America is the smelting caldron into which the silver and gold of many nationalities is being melted, to run into the molds of God's purposes. The most important international exchange is the exchange of foreigners fresh from the old world for earlier men and women who came to America and in it have had their lives smelted, purified, and saved. America is the land where the largest plans of God for the people of the earth seem to be ripening.

The Japan Current striking the western shores of North America is a suggestion of the spiritual influence which Asia when Christianized may yet exert upon the new world. The Gulf Stream is an illustration of a hundred currents that flow from America to temper the harsh climate in northwestern Europe. If the Gulf Stream should cease to flow eastward, what would happen? If spiritual influences from America should no longer pour toward Europe, Asia, and Africa, especially in these days of conflicts and national testings, how soon would the loss to the Chris-

tian ideals of the world be felt, and what spiritual harvests would never ripen? Dr. L. C. Barnes has interestingly said in his book, *Elemental Forces in Home Missions,* that America is Messianic. To Christianize certain nations and all the national groups of the earth living in this land is to make the country the Messiah to all the darkened peoples of the world.

A Providential Preparation. America has enjoyed a providential preparation for exerting a Christian, world-wide, gentle, but predominating influence. It was well born in poverty and in the right zone for rugged growth. Its inheritance and environment have attracted many of the world's best people of achievement and ambition. America had a new and strong start in life. Its driving power has been Christian optimism. In it the ideal man of world-wide sympathy is to be developed. America has had plenty of room in which to develop a national laboratory. Its experiment of life in the open air of freedom has attracted many millions of men wearied of national oppression and of religious despotism. America is the crucible in which the national strains are being mixed. The dross is cast aside but the new amalgam is the material out of which world leaders will be fashioned.

The Cutting Edge of America. If the churches do well their task the cutting edge of America will be that of a Christian nation whose democracy is the foe of despotism, and whose freedom of life and of faith will become increasingly attractive to those in other

lands now oppressed by religious systems. After the great war now devastating the nations America's influence must be larger than ever. The churches, therefore, and the missionary organizations uniting to make the nations Christian must be strongly supported and generously maintained in these days, when a civilization that appeared to be Christian has been almost shattered. America reaches out to bless the peoples of the world, daily brought nearer together by science and invention. The hand grasp of the Panama Canal makes the shores of two oceans and two continents into international neighborhoods. The evangelical churches of the United States and Canada have the greatest opportunities ever entrusted to groups of Christian believers to extend a knowledge of the gospel not only to the incoming millions from other lands, to all in the Latin-American republics of North and South America, and to the peoples living in the West Indies, but also to the backward and non-Christian of all the nations of the earth.

Human Imports. America is importing through Ellis Island and similar places raw material from all the nations. Some of this human material regarded as contaminated or radically faulty is excluded. The sieve of Ellis Island is supposed to sift out the human chaff, and it is pathetic to think of this blown back by adverse winds to the lands from which it came.

Some of this raw material of human life is passed through the American picking machine, carder, spinning-frame, and in the loom the design of freedom and

purpose appears in the cloth. In this achievement the public school and the churches have unconsciously worked hand in hand. Some of these unpromising imports are diamonds in the rough. They are uneven and require much cutting and polishing by skilful hands on the stones of education and religion. But when this is done they flash forth the hidden light and find their proper setting in the social and industrial orders.

Other imports are so plastic that they need to be mixed with the stronger materials of faith and love before they can be safely set into the permanent forms of American Christian life. All of this new human material in the finished state, however, as little resembles its first condition as the bronze statue reminds one of the ores from which it was made.

Spiritual Exports. America's greatest exports are not her grain and manufactures, but her finished spiritual products—men and women transformed by education and freedom and transfigured by the gospel of Christ. These redeemed souls will carry America's business methods, liberty, equality, fraternity, neighborliness, community spirit, initiative, brotherhood, evangelistic methods, and the passion for Christian service into all the nations of the world. East, west, north, and south, American men and women trained by the Christian churches will be scattered as the living seed of the kingdom of God, and as residents, merchants, travelers, and missionaries will give the world their best. All the nations of the earth want the best

and without doubt will ultimately have it. Other lands, which have given good heed to the gospel of Christ and have yielded abundant harvests that are imperiled by the devastations of war, will doubtless continue to contribute their full share to the forces and influences striving for the world's redemption. But the fortunate position of America, which, it is hoped, will never become involved in international complications, will combine with all the spiritual forces noted in this volume to enable the evangelical Churches of the new world to give to the backward nations, in large measure and running over, the simple and true gospel of Christ, which alone can save their peoples from their sins and give to them individual, social, national, and international salvation.

MASTER WORKMEN

VIII

MASTER WORKMEN

The Oneness of All Sacrificial Service. An inspiring feature of modern life is the passion for service which has seized the hearts of so many people. A great variety of agencies are at work to help the poor and the unfortunate, and one has only to study the annual report of the associated charities in any city to learn how far-reaching and numerous are the gifts of money and service for human betterment. Many of those who are helping are inspired by the Christian motive or are intimately connected with the churches to whose charities also they freely give. But a great multitude of men and women of genuine compassion, but partially or fully estranged from the churches, are showing their sympathy and are making sacrificial gifts of labor and gold to help those who are in temporary distress or whose courage and hope have been almost broken on the wheels of sin and misfortune.

Better Service Values Needed. It ought not to be hard for those who are toiling with spiritual problems and who are ministering to the endless stream of discouraged and broken-hearted human beings, pointing them to the Lamb of God who takes away the sin of the world, to realize that those who are devoting their lives to correcting the evils of overcrowded tenement-

houses, poor sanitation, the saloon system and brothel, are serving the Lord in an equally valid manner. Perhaps ministers of the churches have sometimes had just cause for not regarding social settlement work as conducted by certain persons an integral part of Christian service. It is doubtless equally true that many social settlement workers have been strengthened in their misunderstandings of the churches by remarks they have heard concerning the shallowness and narrowness of settlement work. Would not frequent conferences and intimate acquaintance between the ministers of the churches and those who minister in the slums make each devoted to every part of the work which the influence of Christ has made possible in the world?

Dr. Tippy, formerly of Cleveland, Ohio, and many other ministers of Christ are showing their people that all service honestly done in any public office or private trusteeship, in education, in political, social, or economic relationships, has in it high spiritual values. They have so deeply interested themselves in human welfare tasks that workers in these departments have flocked to enjoy their ministries and to labor with them in their parish undertakings. In some instances those who had been estranged and prejudiced have felt a new loyalty to the Church and its unifying influence. They have seen that Christ spiritualizes all the activities of life and has forever broken down the wall of partition between the secular and the religious. They have come to realize that the cup of cold water may be

a cup of salvation if the hand that holds it to parched lips get its strength from a heart beating with love for God and humanity.

Problem of the Unemployed. A study of typical cases where men and women with the Christian spirit have discovered important pieces of work to do should be an inspiration to others to undertake definite Christian service. Pastors and missionary secretaries are the walking delegates going about among the spiritual workmen. They are urging them to work longer hours and to give more money; not to ask for their rights, but to give others the gospel. They tell men to turn the other cheek when they are attacked, and to give the cloak when the coat is demanded, and to go the second mile.

The men in the Church are not striking; they simply do not know how to work and where to find opportunities to serve their fellow men. They leave a service inspired to do something, but how often do they find the thing to do? The percentage of the unemployed among the skilful trades in New York in good times is considerable; in bad times it is dangerously large. How large is the percentage of the unemployed in the churches? There are no bad times in the kingdom of God. Every day brings its good and wholesome work. The workmen are streaming out of our churches with high purposes. Their tools are in their hands, often burnished bright by culture. How frequently do Christians use these tools and how often do they do their work except in glorious intention?

Pastor's New Helpers: Masters of Methods. The ministers of the Churches are overwhelmed with the multitude of calls for their strength and time. Their pulpit work and regular pastoral duties leave them little energy or opportunity for much service that must be done, if the local church does its tasks well.

In a rural community the pastor must be a genius to do as much as is required; for he must not only do his own work but lay out definite pieces of service for the members of his church. By selecting committees with efficient heads this is done, and it is now possible to perceive conspicuous examples of success on every side.

These Assistants Guide Others. In the smaller church the pastor must be the master workman, but in larger centers he can devote himself to his own intensive service and have paid assistants, who will be the master workmen whom he inspires and counsels so as to interest the rank and file of the churches to do their separate kinds of Christian service large and small.

These pastoral assistants discover the work for others and guide them to it, explain how it may be done, keep a record of its execution, and report to the minister, who prays with and counsels his master workmen. Through such suggestions the members of the church discover new ways to serve Christ, by which each one exerts a Christian influence in his business, keeping his promises, taking a part in church benevolences, and in those outside philanthropic and spiritual

institutions which are the secondary results of Christianity.

Revision of Methods a Quick Result. Church-members intelligently directed by pastors or by department expert advisers who are masters of methods in Christian work soon get a new vision of service and are filled with a passion whose fires refine their spiritual natures.

The Dynamic of a Vision. A vision of a great opportunity, with its widened horizon and increase of knowledge, may make one visionary, if he does not put into his life a larger enthusiasm and a greater purpose. The value of a vision is in the revision which it brings. The vision which the disciples had in the upper room brought them not only their Pentecost but many revisions of thought, purpose, and method. The vision given to Peter on the housetop caused him to revise his thought concerning preaching to a Gentile family. The vision Paul had on his way to Damascus made him a preacher of a new gospel, although it took him months to think out his gospel and to revise his ideas of personal religion. The vision of justification by faith for Augustine and later for Luther was the hinge on which swung wide open the door that no group of men and no combination of forces have yet shut. A vision of neglected peoples, of new methods of doing old work and of old methods of doing new work, will always make the discoverers quickly revise their diagnosis of spiritual maladies and their methods of treatment. A vision is the dynamic that deranges

past thought and rearranges present thinking. The revisions bring freshness of statement, increase of energy, boldness of attack, Christian initiative, heroic undertakings, and fertile plans.

Speaking the Truth in Clear Words. We find men to-day revising their statements of truth. This does not mean that they do not believe what they formerly did, but they state it in terms of biology rather than in terms of government. They translate legal ideas into life values. They preach the old doctrines of faith in metaphors of peace rather than of war. They explain salvation in words that are scientific rather than philosophic. They find their illustrations of grace and of salvation in the familiar events of every-day life, which forever suggest to the people the teachings of Jesus and the glory of his grace. They build the way of salvation with modern concrete blocks, not with ancient, rut-worn paving-stones.

New Parables. They believe that if Jesus were here he would take the most familiar objects, which men handle and use and talk about, and from such objects build the parables of his Kingdom. They believe that if he were preaching in America he could not see cement poured into molds and there set firmly without teaching men the parable of the cement. They believe that if he were interpreting to-day his gospel to the people of this century he would use the parable of the automobile, the flying machines, the wireless, the telephone, the reaping machine, the plow, the harrow, the cultivator, the sprayer, electricity, the dynamo,

the steamboat, the triple expansion engine. To him all the inventions and discoveries in the arts and crafts and sciences, the revelations of the microscope, the telescope, and stethoscope, the spectroscope, the Roentgen rays, and everything else, would be plastic material out of which he would fashion messages of repentance, forgiveness, love, faith, peace, purity, and the judgment day.

The Opinion of a Judge. To speak to the people in a language which they can understand, and to interpret the gospel in the forms of every-day speech, is a great art which an increasing company of persons are learning with delightful results. To use words not understood is to that degree preaching the gospel in an unknown tongue, which St. Paul condemned. In *Lincoln Dodge, Layman,* Judge Comstock interrupts Dr. Judkins, who is speaking on "Religious Astigmatism," with these words:

"In the country church where I grew up, we had a minister who was a very learned man, and preached what we regarded as good sermons, but nearly all his illustrations were drawn from historical sources about which the people in the church knew next to nothing. By and by, however, after he went away, the deacons talked the matter over, and when a young man, just graduated from the seminary, was about to be called to the pastorate, they wanted to make sure he should know just what kind of preaching the church demanded. And so, after the Sunday morning service, they asked the candidate to go down into the vestry

with them to have a little talk. A moment later, as they were sitting around the old wood stove, Deacon Rideout, who was nearly eighty, said:

"'My young brother, we are willing to call you if you will solemnly promise one thing, and that is, if you come to be our minister you will leave Greece and Rome alone!' The young man solemnly promised, and when he came among us, drew his illustrations from stone walls, planting, plowing, harrowing, harvests, trees, birds, flowers, rivers, the dew and rain, the tides, and everything else we were seeing or handling every day. It was a tremendous change I can tell you, for in that man's ministry it seemed as if everything around us became spiritualized, and I never returned to the old place but that the holy associations, created by his simple sermons, overwhelmed me with a flood of sacred memories."

A Better Way to Labor. New visions of the workmen and of the fields that need to be intensively cultivated, call for revisions in methods of work. A society that may have been helpful in past years but is not fitted to changed conditions should give place to an organization charged with spiritual vitality; not because it is new, but because it is adapted to definite and present needs. Souls may be reached through direct or indirect methods, but the approach must always be vital. The attention of the person to be assisted spiritually must be gained, held, and directed to his own inner needs.

Working in Clay. The formative period in child

life must not be allowed to pass. The large percentage of children in many congregations that later are lost to the Christian life and the church-membership is a sad commentary on the approach to the souls of children. One church reported 107 boys and girls receiving instruction in the Scriptures, all tending to bring them into a living touch with Christ. These were present at one meeting on Friday afternoon, after the public schools were closed. In this church nearly all the children are taught by the assistant pastor, and very few of them, even in the homes which are not religious, are lost to the Sunday-school, to church-membership, and to the kingdom of God. When they are received into membership in the church it is plainly apparent that the instruction received on those afternoons was very helpful, and in the majority of instances led to their spiritual decisions.

And yet, ten blocks away in the same city another church with still larger numbers of children in the Sunday-school has no such method of reaching and teaching the boys and girls, and when they come into the church-membership, which they do in smaller numbers, there seems to be no way of instructing them in the doctrines of the faith. They drift away, perplexed, lonely, and ignorant. Without doubt the early Church gave careful instruction before and after converts entered the church. A revision of methods in these respects is one of the crying demands of modern organized Christian activities.

Conversion and Reversion. There should be a re-

vision also of our attitude toward converts. Leaks and losses in church-membership can be traced very largely to the widely prevailing thought that one has done his duty by the new member when he has introduced him into the family of the church. The value of conversion is appreciated by all who believe the Savior's words: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

But to see converts revert to careless living and drift away, is to note the losses that should be and can be averted, with watchcare and loving attention. Hands that do not work weaken and at last wither. The changes which have sprung up within and without the churches have shown the urgency of revising our methods in dealing with young people, and especially with young men. The approach must be direct and the method so transparent that no reproach will be brought upon the gospel. The young people in our churches ought not to be satisfied with attendance at prayer-meetings. They must not only receive a blessing but must be a blessing. They must not only be getters but givers. In certain churches where the young people have been organized for aggressive Christian service the results have been marvelous. In other churches the young people have drifted from the church and into the ways of life that brought anxiety to their friends and ruin to their own earlier ideals.

A church holding its men, organizing them into large classes, developing energy and methods for attracting still other men, is an illustration of what

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can be done under wise leadership, and when something definite is attempted. The success of one church is contrasted with another parish where the men are not organized and where old methods which are really no methods are employed.

Where the Tide Turned. In a city in the Middle West in a church that was regarded as wrongly placed in a down-town section with congregations growing smaller and with a Sunday-school that was rapidly decreasing to a point of utter discouragement, a minister who had once served as a secretary of the Young Men's Christian Association was called to begin his work. In a few years the Sunday-school became thoroughly organized, and good assistants were provided to guide the workers. The tides of spiritual results and members have constantly increased until the church is now filled with worshipers a large part of whom also are earnest workers in extending the influence of the church, the Sunday-school, the Young Men's League, and all other organizations into the remotest parts of the city. This down-town neighborhood has been thoroughly worked. The result in this church was brought about by a revision of methods, and is typical of what can be accomplished in a multitude of instances where discouragement has seized the people with its paralyzing and benumbing effects. In this church above mentioned, as in the early Church, the number of those who are being added to the Lord is constantly increasing.

The Calls to Special Service. Out of the member-

ship of the churches should come each year an army of workers to volunteer for various forms of missionary service. The call for ministers for the churches in America and for missionaries for the foreign field is heeded by a large number. It is not probably widely known, however, that an ever-increasing variety of workers are required for the various kinds of missionary tasks in this land of complex spiritual needs. Almost every day a new type of service is calling for a consecrated man or woman whose experience and interest in church work has been the telephone wire through which God has spoken his call to a wider labor to which one's entire time and strength can be given.

Church Specialists. The call for pastors' assistants, is rising from a growing number of churches. Some of these would need a special preparation which residence in a training school would give. Calling on the sick and shut-in people, caring for the poor, finding places of employment, specializing in work for boys or for girls, supervising playgrounds, roof-gardens, gymnasiums, and branch Sunday-schools, teaching industrial classes and home-making courses, conducting a social settlement, vacation Bible schools, and summer camps, for various types of children are all calling insistently for special salaried workers.

Church offices also need accurate stenographers who are trained to use card catalog devices and to keep simple accounts. One pastor has been anxiously searching for a young woman of college training, who can be his secretary, take stenographic notes, as he

may wish, conduct his correspondence, keep track of his pastoral calls and the changes in the residences of his parishioners, and between her other duties make herself helpful to young women who have no home life. He would ask her to invite fifteen of these young people to his spacious church study at five o'clock each Sunday afternoon, where before an open fire they can meet the pastor and a few of the church people. Tea will be poured, light refreshments served, and then all will adjourn to the later services of the day, better acquainted and helped in many ways. This pastor almost despairs of finding the right person to do this fascinating work for which the church budget has made ample provision.

State and City Mission Work. The city and state mission societies also need specially trained men and women to supervise various religious activities. Each secretary needs a trained assistant to care for the details of his office work and others to lead in special forms of service. The larger missionary societies also must have a staff of office helpers, who are skilful and conscientious.

National Mission Work. The Negro schools in the South, the Indian schools in the West, and the schools in Alaska, in the southwestern states where Mexicans live, and in Mexico, Cuba, Porto Rico, Hawaii, and the Philippines, all need hundreds of men and women to teach or be librarians or matrons or bookkeepers and secretaries to the head workers.

Mission hospitals in the Southwest, and among Span-

ish-speaking peoples also need physicians, nurses, orderlies, and superintendents. The Bible Societies and Tract Societies must constantly have a new supply of distributing agents. The Publication Societies also need colporteurs, to go on foot or by horse or carriage, in automobile, launch, or chapel-car, to distribute Christian literature in neglected places and to hold simple services in homes, schoolhouses, and neglected regions. The women's mission societies constantly need teachers, and special workers to labor among the various nationalities and among the poor and friendless.

Other Calls. In addition to those directly connected with the churches and the mission societies are a great number of places into which many may enter who wish to devote their lives to special service. Among these are the various and growing lines of work in government Indian schools, social settlements, and welfare efforts, conducted by both young men and women throughout the nation, and also teaching in the government schools in Alaska and our island possessions.

The Needs of One Missionary Society. In the southern states this one society employs thirty-eight presidents and principals, twenty-six professors in collegiate and professional schools, one hundred and fifteen high school instructors, one hundred and sixty-four grade teachers, forty-one to teach industrial courses for girls, twenty-six to give instruction in mechanical industry, nine agricultural instructors, thirty-eight music teachers, four commercial instruc-

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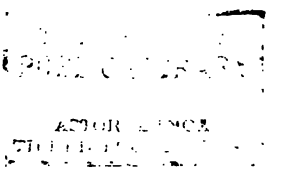

tors, forty-nine matrons and preceptresses, and nineteen treasurers and clerks.

Among the Indians this board has twenty-two teachers in the mission schools, and in Porto Rico three women missionaries and seven teachers are required. Among the Orientals, fifteen white workers and twenty-three native assistants are needed. It should be remembered that there are more than twenty-five home mission societies and related organizations in the United States calling each year for an army of special and trained Christian workers.

The Passion for Service

Let the Workers Scatter. It was the theory of Dr. A. J. Gordon that the church through its morning worship should give instruction and inspiration. Then he expected few of his leading members to be present at the Sunday evening service, but encouraged them to go to every place where they could be of help. Some of their outside work was assigned to them by the church and the pastors' assistant, but the most of it was discovered by themselves. They toiled in various parts of greater Boston, in open air services, in missions, in calling on the poor, visiting the jails, rendering lowly social service, and looking for open doors of Christian opportunity. Dr. Gordon taught his people that they must not only be skilful in winning men to the service of the Lord but that they should also correct every social and political institution or custom which wrecks the homes and lives of the people.

The interesting result of such service, at first directed by others, is that the Church should be resourceful and discover new forms of Christian labor, about which the beginners may advise in their perplexities with their friends the master workmen. The inventiveness and initiative and tact shown by those who have learned a new joy in service is the immediate proof of the worth of specialists in departmental church activities.

A Modern New World Discovered. An open door of service came many years ago to Mr. Williams in London. He did not give up his business: he simply began a task in his own store among his clerks. This has led to the establishment of the Young Men's and Young Women's Christian Associations of the world and to enlisting the devotion and Christian labor of many men and women who have thus learned the joy of unselfish service. Mr. Williams found in his own original way a new opportunity to do Christian work.

Saving the Foreign Children. In the center of the mining district of Pennsylvania a young woman looked out with a breaking heart upon the spiritual destitution among the Slovak people that lived in her community. She realized that she could not help them until she could speak to them in their own tongue. So she addressed herself to the study of the language. Since then she has gained an excellent working knowledge of Slovak so that she can converse in it fluently, and is thus able to do Christian work with ease and skill. Soon after entering the church she became interested in these foreign children whom she saw on the

streets of the town, and when she discovered how dark and twisted their lives were she longed to help them to know her Savior.

The path of approach was very hard, and she pondered long the problem that at first baffled her solution. Her first step was to seek the acquaintance of three little Slovak girls whom she invited to her home. She showed them pictures, told them several Bible stories, and asked them to come again. They did so, and brought others with them. She soon formed a sewing school, and on the first afternoon eight girls were present. This was several years ago, and the number has grown to twenty-five, and on one occasion thirty-five children were present.

After beginning this work among the children she saw that if she was to hold them she must win the confidence of the parents, and so she began to call at their homes. She was well received, and found the mothers and fathers to be friendly. They responded quickly to her kindness and soon she had their confidence and love. She early learned the art of a loving ministry and her kindness in sickness and distress made her the good Samaritan to an ever-increasing number of Slovak families.

The ease with which she learned to speak a foreign language suggests that many men and women may get a simple working knowledge of at least one foreign tongue. This would open new doors of Christian service. These children have not only been taught to sew, to be clean, and to be interested in good books and

proper games, but they have also been instructed in the way of Christ, and have been taught to pray and to love the Lord. Has not this zealous young woman pointed out a path to Christian work which many others in our churches who have leisure and ability for service might well enter and follow with patience, proving again that the open door of social service is not the heritage of a few choice souls?

What a Merchant Found. For many years a business man attended church once a Sunday, served as a trustee of his church, went to an occasional banquet of Christian men, heard the usual advice to do hard work, but did none. Suddenly he found himself in the home of his boyhood in a small city where the foreign population was a problem of the first magnitude. He whispered to his pastor that he would like to get busy and would be willing to be the superintendent of the Sunday-school if no one else could be found to do the work. The minister could not conceal his surprise at the offer, but he promptly brought about the election. With the same enthusiasm and ability with which he conducts a national business this man proceeded to organize that Sunday-school. The effect was electric. It is now the largest Bible school in the community and has several branches. Some of them are larger than the central school was when he took it in hand. Every teacher is now a Christian worker, deeply imbued with the same zeal which burns in the heart of the merchant. Conversions are constant.

Finding that the young men of the community were not properly cared for and that the boys were running the streets evenings and Sundays, he purchased a small business block and transformed it into a Young Men's Christian Association, with gymnasium, moving picture hall, and other features. He maintains this work at his own expense and when friends who are interested in it give him money, he puts it into a thank-offering box and passes it on to help some other Christian enterprise. On Sunday afternoon he conducts a religious meeting and speaks with great acceptance. These services have yielded Christian harvests.

Noticing that the girls and young women of the community had no suitable meeting-place he purchased a home for their improvement, and employs, as in the men's building, one or two special workers. He has communicated to a woman of leisure his own spirit of service and she makes on the average ten calls a day upon poor and friendless people whom she is constantly bringing into one of the Sunday-schools or associations.

When an Italian who was a Christian appeared in one of the meetings, this merchant, who is an expert in reading human nature and judging ability, employed him to visit his countrymen in the community. This led to missionary work yielding excellent results.

In order to counteract the social evils of the city, a campaign was waged against intemperance. He rented the best vacant store situated in the heart of the worst district and employed a man and his wife who

were especially trained to rescue the intemperate and to bring them to Christ. Reading and simple restaurant features were added, and the work went forward with results that amazed the community. The boys were organized and sent away in a special car for a summer camp, and the annual picnic of the Sunday-school has become a day never to be forgotten. It is said that this merchant knows the names of a thousand boys and girls and men and women into whose homes he frequently goes. In days of sickness and distress, in hours of temptation and sorrow, his presence and words are those of a man of God.

The amount of money he spends each year on these various forms of Christian work and social service he does not disclose and no one will ever know. How many men and women of wealth might begin and continue similar forms of social service! Such labor is not patented.

How a Community Was Lifted. In one town a great religious movement has been started in a neglected portion where the people were in a pitiful condition of immorality and superstition. A cultured minister has spent his life in this corner of the world. Encouraged by outside assistance he soon developed the giving power of the people, erected a church, built a parsonage, laid out a cemetery, and sold the lots. He has seen the community improved beyond his fondest dreams. Houses have been painted, yards have been cleaned, fences built, children properly clothed, and all because he counted no life common or unclean.

What a Kite Did. In another community a revival that did much not only to purify family life and lead many souls into the kingdom of God but also to sweeten the atmosphere of the entire town started at the time of a pastor's discouragement, when he desperately spent an entire day in making a large kite for the boys of the neighborhood whom he had not thus far been able to influence. Before that kite was finished he was surrounded by a large crowd of boys and men who predicted that it would never fly, but the winds of heaven breathed upon it and it mounted skyward. From that moment the community became responsive to his leadership.

Master Workmen. The master workmen are the Master's workmen. In their hands are the master keys of faith, hope, and love which can unlock the doors closed to the entrance of the Son of God. When Christ enters a heart darkness goes out, light comes in. At once the "expulsive power of a new affection" impels the heart of the disciple to find his place of labor in the church of his choice, where in fellowship with kindred souls he can exert his largest influence in his home, business, professional, social, and political life. When all Christians are thus toiling and all churches are thus at work, the spiritual forces in America will overcome evil with good.

Standing Between the Seas. Standing between Europe and Asia, America has the secrets of liberty which can save the nations from the perils of war and

from the jealousies of peace. Her ability to do this will depend on the number of master Christian workmen the evangelical churches can produce, and the degree to which these leaders can guide their churches to save both individuals and society. The aim of Christianity is to lift the world out of its sin and to bring its people into the kingdom of God.

In the fulness of time America comes to a decisive hour of the world's history. Representatives of all the nations of the earth are crossing her mountains and fields, staying for awhile in her cities, and often fixing upon permanent residence. They are influencing the civilization of the new world and are helping to mold the characters of its leaders and their followers. These foreigners, Americanized and Christianized, are the prepared medium through which the gospel can make itself felt in all the earth.

America faces a profound interest in religion, art, and government, at a time when means of intercommunication are swift and constantly improving and the avenues of trade and travel are unobstructed. To restate the teachings of Jesus and his disciples in the vital language of science and of personal life is the task of the present-day interpreters and demonstrators of Christianity. The churches at work are privileged to labor in a nation adapted to all races, and with an ability to come into touch through trade and influence with all the tribes of the earth. They pass forth to victory when the avenues of intercommunication are open in every direction, when men are whispering over the seas and

talking across the continents, and when there is the freest interchange of ideas concerning government and religion. To-day these churches at work find their greatest opportunity to bring in the kingdom of God, when large associations of men can be reached through their leaders, and when organized labor, keen brains, and aspiring hearts are eager for conference and debate in their outreach for the highest individual efficiency, the largest social service, and the supreme leadership of Christ in the world's life.

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